ENCYCLICALS OF PIUS XI

RYAN

262.81
P688/e

DOMINICAN COLLEGE
LIBRARY
SAN RAFAEL

0 1922
olic Church. Pope
2-1939 : Pius XI)
encyclicals of Pius XI

DOMINICAN COLLEGE
LIBRARY
SAN RAFAEL

THE ENCYCLICALS OF PIUS XI

INTRODUCTION AND TRANSLATION BY

JAMES H. RYAN

of the Faculty of Philosophy in
The Catholic University of America

DOMINICAN COLLEGE
LIBRARY
SAN RAFAEL

B. HERDER BOOK CO.,
15 & 17 SOUTH BROADWAY, ST. LOUIS, MO.,
AND
33 QUEEN SQUARE, LONDON, W. C.
1927

262.07
P6887e

ALL RIGHTS RESERVED
Printed in U. S. A.

NIHIL OBSTAT
Sti. Ludovici, die 26. Mai, 1927,
Joannes Rothensteiner,
Censor Librorum

IMPRIMATUR
Sti. Ludovici, die 27. Mai, 1927,
✠ *Joannes J. Glennon,*
Archiepiscopus

Copyright 1927
by B. HERDER BOOK CO.

Vail-Ballou Press, Inc., Binghamton and New York

38067

To

The Right Reverend Joseph Chartrand, D.D.,
Bishop of Indianapolis

PREFACE

The Latin text of the Encyclicals of Pius XI is found in the appropriate numbers of the official *Acta Apostolicae Sedis* from which this translation has been made. The English translation has been compared with the semi-official Italian translation appearing in the *Osservatore Romano* and, in the case of the Encyclical on the French Diocesan Associations, with the official French translation printed in the *Acta Apostolicae Sedis*. I have not thought it necessary to translate and reproduce the regulations governing Diocesan Associations nor the "prayer to St. Thomas" appended to the Encyclical on that saint. Biblical texts and references occurring in the original were given the translation found in the Douay Version.

May I take this opportunity to thank my friend and colleague, Reverend Dr. Joseph Christopher, Associate Professor of Latin in the Catholic University of America, for permitting me to use his translation of the Encyclical on the Missions as a basis for the present translation. However, I have made so many changes in his work that he can in no way be held responsible for the English version as it appears in this book.

JAMES H. RYAN.

The Catholic University of America,
Washington.

TABLE OF CONTENTS

PAGE

I. INTRODUCTION ix

II. ENCYCLICAL *UBI ARCANO*—ON THE PEACE OF CHRIST IN THE KINGDOM OF CHRIST . . 3

III. ENCYCLICAL *RERUM OMNIUM*—ON THE THIRD CENTENARY OF THE DEATH OF ST. FRANCIS DE SALES 47

IV. ENCYCLICAL *STUDIORUM DUCEM*—ON THE SIXTH CENTENARY OF THE CANONIZATION OF ST. THOMAS AQUINAS 70

V. ENCYCLICAL *ECCLESIAM DEI*—ON THE THREE HUNDREDTH ANNIVERSARY OF THE DEATH OF ST. JOSAPHAT, MARTYR, ARCHBISHOP OF POLOTSK, OF THE ORIENTAL RITE . . 99

VI. ENCYCLICAL *MAXIMAM GRAVISSIMAMQUE*—ON THE FRENCH DIOCESAN ASSOCIATIONS . 116

VII. ENCYCLICAL *QUAS PRIMAS*—INSTITUTING THE FEAST OF OUR LORD JESUS CHRIST, KING . 129

VIII. ENCYCLICAL *RERUM ECCLESIAE*—ON CATHOLIC MISSIONS 157

PAGE

IX. ENCYCLICAL *RITE EXPIATIS*—ON THE SEVENTH CENTENARY OF THE DEATH OF ST. FRANCIS OF ASSISI 189

X. ENCYCLICAL *INIQUIS AFFLICTISQUE*—ON THE PERSECUTION OF THE CATHOLIC CHURCH IN MEXICO 226

INTRODUCTION [1]

Pius XI (Ambrogio Damiano Achille Ratti) was born at Desio, a village near Monza, Italy, on the thirty-first of May, 1857, the fourth of a family of five children of whom four were boys and one a girl.[2]

The boy Achille received his first education from a pious priest of Desio, Don Giuseppe Volonteri, who maintained a small elementary school in connection with the parish of the village. From this school Ratti entered the local petit seminaire from which he passed through the lycée of Monza to the grand seminary of Milan. Because of the ability which he had shown in his studies and his surprising literary accomplishments, Ratti was sent in 1879 to the Lombard College at Rome

[1] In writing this short biography of Pius XI, I have consulted the following works: A. Novelli, *Pius XI*, Casa Editrice "Pro Familia," Milano, 1923; Bierbaum, *Papst Pius XI*, Ein Lebens-und Zeitbild, Bachem, Köln, 1922; Card. Gasquet, *His Holiness Pope Pius XI*, a Pen Portrait, O'Connor, London, 1922; *Anon., Pio XI*, Ricordi, Biografia, Desclée, Rome, 1923. A satisfactory biography remains to be written.

[2] Gasquet places the Pope's birth on the thirtieth of May. This is an error as all accounts agree on May thirty-first. Novelli reproduces a facsimile of the baptismal registry of the parish church of Desio which fixes definitely the date of the Holy Father's birth as May thirty-first. Gasquet is also wrong in stating "that Achille was one of six brothers."

where he was ordained priest on the twentieth of December, the same year. In Rome he attended the Gregorian University and, after receiving degrees in theology, philosophy, and canon law, returned to Milan in 1882, where almost immediately he was made Professor of Sacred Eloquence and of Theology in the local theological seminary. Ratti taught in this seminary until 1888, when he was called by the celebrated scholar Ceriani to the post of Doctor in the Ambrosian Library.

It was in this world-famous library that the young theologian acquired that love of old manuscripts and codices which remains even today one of the greatest attachments of his heart. Here, too, he was trained in scientific precision and accuracy of judgment, qualities which are so markedly characteristic of his attitude toward all the problems he has been called upon to face since he has attained the Supreme Pontificate. Twenty-six years of laborious, patient research work at the Ambrosiana and the Vatican Library, part of the time under the tutelage of the Orientalist Ceriani, have left their impress on his life and serve to explain much of the work which he has accomplished since becoming Pius XI.

During the time he spent at the Ambrosiana, Ratti became noted not only for the sound historical and philological works which he produced, but also for his great administrative ability, and, in particular, for his extreme kindness toward scholars. He set about to

reorganize the old library according to the most up-to-date methods. The results of his years of labor now appear in the reorganized Ambrosiana, and have been perpetuated by his loving admirers by a bust to the Pope, which stands in the center of this great institution of learning.

On the death of Monsignor Ceriani, Ratti in 1907 was appointed Prefect of the Ambrosiana, and remained in that position until he was called to Rome by Pius X. In 1914 he succeeded Cardinal Ehrle as Prefect of the Vatican Library.

The scholarly achievements of Dr. Ratti are well known to the learned world and have gained fame for him in circles far beyond the confines of his native Italy. Though he did not produce a large quantity of scientific works, the books, articles, and studies which he wrote all breathe the pure spirit of science and manifest his genuine ability as a research worker. The majority of his writings had to do with codices and manuscripts, many of which first saw the light of day through his efforts, and with the history of Milan and of the Milanese Church. These studies appeared principally in the Archivio Storico Lombardo, and in the Rendiconti dell'Istituto Lombardo di Scienze e Lettere. He was the author of *Acta Ecclesiae Mediolanensis,* the first volume of which represents a prodigious amount of painstaking historical research. The *Missale Ambrosianum Duplex,* a mine of information for the student of the Ambrosian rite, was completed and

edited by Ratti as a tribute of love to his first master, Ceriani. Ratti was also the editor of *San Carlo Borromeo e il III Centenario della sua Canonizzazione,* a collection of articles, historical, artistic, literary, and critical on the Church of Milan.

During these years of studious seclusion Dr. Ratti always found time to perform the duties and functions of his priestly office. Many stories are told of his work among the street gamins of Milan. His devotion to the Convent of the Cenacle is so well known that no emphasis need be placed upon it. He was the inspirer, guide, and co-laborer of the devoted Sisters of the Cenacle in the social and industrial work they were doing for the young girls and women of Milan. This student and priest was also, as all the world knows, a mountain climber of no mean ability. He, with a companion, was the first Italian to make the difficult ascent of Monte Rosa to the summit of Dufour. His vacations were spent in conquering the most dangerous peaks of the Alps, an activity which not only gave Dr. Ratti respite from his studies and intense personal pleasure, but prepared his body to meet the tremendous demands which would one day, in the designs of God, be made upon it. Physically, the Holy Father is almost perfect and, though approaching his seventieth year, is able to do more intense and sustained work than many members of his entourage who are twenty years younger than himself. So great in fact is his physical energy that he passed safely through the try-

ing duties of the Holy Year without once experiencing illness or even great weariness. To all about him it seemed that the work of the Holy Year was a source of great consolation and joy, and, at its end, he expressed himself as willing and ready to begin all over again the terrific grind of those memorable days.

Much as Dr. Ratti would have preferred to have spent his remaining days among the treasures of the Vatican Library and in his scientific work as an historian to which he was genuinely devoted, the Church had other and more important duties for this scholar. Acceding to the request of Pope Benedict XV, Ratti accepted the important post of Apostolic Visitor to Poland and left for that country at the beginning of the summer of 1918.

The situation in Poland at that time was extremely critical and difficult. Despite the fact that the Allied Powers had publicly recognized the independence of Poland, the country was still under German military control, though nominally governed by a Council of Regency made up of Cardinal Kakowski, Prince Lubomirski, and the capitalist Ostrowski. The mission of Dr. Ratti to Poland was purely ecclesiastical. He was to visit the different dioceses and report the actual situation as well as to suggest ways and means of rebuilding the country ecclesiastically. As an effect of the War, churches and institutions had been destroyed, the clergy and religious were in poverty, and ecclesiastical organization was in a state approaching anarchy.

Nothing but the prudent guidance and assistance of Rome could bring order out of such chaos. Ratti went everywhere, saw everything. His prudence, kindliness, deep humility, and genuine interest in the welfare of the Polish people made a lasting impression both on the Poles and on their conquerors.

The happy results of his tact and genuine Christian charity began to appear after the signing of the Armistice, at which time Poland was completely reorganized politically as an independent self-governing state. The new state was recognized almost immediately by the Holy See, and as the first Nunzio to Poland the Holy Father appointed Dr. Ratti who, at the same time, was named Titular Archbishop of Lepanto. He was consecrated on the twenty-eighth of October in the Cathedral of Warsaw by Cardinal Kakowski to the great joy of everyone in Poland. Archbishop Ratti immediately entered upon his diplomatic duties, which he handled so skilfully and so successfully that despite their number and gravity it can truthfully be said that when he left Warsaw practically every major question of the relations between the Church and the government had been settled, or was well on the way toward settlement. The fortitude he showed on the occasion when the Bolshevik troops were at the gates of Warsaw, threatening the destruction of the city, the tact displayed in the delicate mission to Upper Silesia, were qualities of soul surprising to no one well acquainted with the inner life of the pious historian of the Ambrosiana.

Nor have the years he spent in Poland and Russia been without their effect upon the views of the Holy Father. Archbishop Ratti saw at close range the difficulties which beset a possible reunion of the Western and Eastern Churches. These difficulties, however, have served only to enkindle his charity toward his Eastern brethren, to fill his soul with the supreme desire to make easy the path of the schismatics back to the Fold of Christ, of which he is now the Chief Pastor, so that one day there may be but one fold and one shepherd. His sojourn in Poland, too, made Pius XI see clearly the need of help when, owing to the great famine of 1922, Western Russia lay prostrate in dire need of assistance. Workers, food, medicines, supplies, and money were rushed to the suffering poor by the Holy Father, who went so far as to deny himself the satisfaction of even the most elementary personal needs in order to minister to these forgotten members of the flock of Christ. In the history of charity no page is more glorious than that which has been written by the Papal Relief Mission to Russia, and no single act of a pontiff in modern times has so aroused the enthusiasm of the world as this example of genuine love of neighbor on the part of the present Holy Father.

On June 13, 1921, Archbishop Ratti was named Cardinal and Archbishop of Milan, his native city, a fitting reward, as Benedict XV expressed it, for the work he had done for the Church as historian and as diplomat. The appointment of Cardinal Ratti to the

Archbishopric of Milan was received with joy by the Milanese, who knew their new Archbishop well and had learned to admire and love him during the years he had spent in their midst. As the successor of Cardinal Ferrari, Ratti gave himself up tirelessly to the social and educational work begun by his predecessor. He seemed to multiply himself, often appearing at four different functions in a single day. Guided and fortified in his pastoral work by the selfsame spirit of brotherly love which he had exhibited in his mission to the Poles, he received people of every age and condition, listening to their problems, counseling and assisting them.

The new Cardinal Archbishop had no office hours. Any hour of the day or night found him ready and willing to receive his priests and people. The fact that he was back again on his native soil seemed to arouse all the latent patriotic feelings which had such deep roots in his soul and of which he has given evidence time and again during his pontificate. The constant and tender references to "Our Italy" found in almost all his letters, and which reach such a sublime height in the encyclical on St. Francis, prove better than any argument the great love of the Holy Father for his own people and his profound interest in their moral, social, and religious welfare.

Given his antecedents, there would have been something decidedly strange about the character of Cardinal Ratti had he not evidenced a special and most intense interest in the progress of religious education.

Cardinal Ratti did not by his actions belie his past training and his natural sympathies. No educational institution ever received more whole-hearted support than was given to the new Catholic University of Milan by the Cardinal Archbishop, Achille Ratti. That this support was genuine and sincere is proven by the fact that it has continued up to the present hour and is the principal source of strength in that young university. If the Catholic University of Milan has been able in the few short years of its existence to accomplish such great results for the Church and for Italy, the glory of its achievements goes to Pius XI more than to any other individual. We in the United States have also experienced the support, protection and guidance of the Holy Father in the field of higher education. The assistance which he has given the Catholic University of America is of itself enough to place him alongside his illustrious predecessor, Leo XIII, as one of the founders of that institution which is admittedly the outstanding educational achievement of the Catholic Church in America.

Benedict XV passed away, after a short illness, the morning of the twenty-second of January, 1922. On the sixth of February Cardinal Ratti was elected Pope after fourteen ballots had been taken. He accepted the election and chose the name of Pius. Immediately afterward he appeared on the balcony of St. Peter's, from which he gave his blessing *Urbi et Orbi,* a fact which he records with pleasure in the first encyclical

written to the Catholic world. This blessing, an augury of peace, instantaneously captured the imagination of the world and fired the faith and enthusiasm of the members of the Church. Few pontificates opened under more auspicious circumstances than that of Pius XI; few have fulfilled better the high hopes entertained at their beginning than the reign of His Holiness. Faced by a war-weary world, the troubles of which he has so accurately and minutely described in the letter *Ubi Arcano,* by a church disorganized in many countries and beset by problems, both national and international, a Pope who did not possess the fortitude born of virtue would have quailed before the tremendous obligations which election to the Chair of St. Peter imposes on weak human shoulders. Pius XI has met these difficulties one by one, calmly, prudently, but with firmness. He has not acted hastily; his training as a scholar forbade his making snap judgments on any problem, no matter how insignificant it might appear to be. Conscious of his inability unaided to analyze every problem brought to his attention, the Pope has never failed to make use of the advice and counsel of the really extraordinary group of Cardinals by whom he is surrounded. In this, too, he has shown humility of mind, begotten of true love of God and of years of devotion to the pursuit of truth.

The pontificate of Pius XI is too near our own times to pass definite judgment on his different acts, nor do we wish to anticipate the verdict of history on its ac-

complishments. Beginning his reign motivated by a sole idea, that of bringing about world peace, we can at least say that he has succeeded in these efforts beyond the dreams of even partisan admirers. "The Peace of Christ" slowly but surely is being established and is becoming a concrete fact, not the mere motto of a pontificate. The relations of the Vatican with the governments of the world, with one exception, were never more cordial and happy than today. Not only is the international character of the Pope now quite universally acknowledged, but his moral influence has grown by leaps and bounds since the accession of Pius to the throne of Peter. The relations of the Holy See with the governments of Eastern Europe and of South America, with France and Italy are of such a character as to inspire all with the hope that we are entering at last on an era of general religious good-will and peace. That Pius XI has been so successful in his peace efforts is probably due in no small degree to the sound ideas which he himself possesses on international relations, on war, and on peace. Though he abhors war from the depths of his soul, he is too soundly intellectual and too profoundly spiritual to attempt to do away with war by advocating a false philosophy of pacifism. On the contrary, he preaches the only peace possible of attainment, a peace, as he himself says, which is written not in treaties but in the hearts of men, "the Peace of Christ."

The Pope has been no less successful in the gov-

ernment of the internal affairs of the Church than in his control of her external relations. He has seen the social and educational work of the Church grow to almost unbelievable proportions, a result due in no small measure to his constant encouragement of social action and of education. He has been deeply interested, too, in her missionary work as is evidenced by his encyclical on that question and by the Vatican Missionary Exhibition which was promoted under his auspices and with his personal co-operation. If during the last decade new life has been infused into the work of propagating the faith, the result is due largely to the inspiration and active support given by Benedict XV and Pius XI to missionary activities.

The spiritual life of the Church has manifested increased vigor on every side, a result which Pius has done a great deal to bring about. One has only to read his encyclicals on the Centenaries of St. Francis de Sales, St. Thomas Aquinas, and St. Francis of Assisi to understand why it is that today the Church is making such remarkable advances in the religious life. The crown of all his efforts, however, in this direction was unquestionably the institution of the Feast of Jesus Christ, King, a feast whose religious potentialities are immeasurable and whose effects on the spiritual life of the nations can even now be calculated to a large extent. The Pope, likewise, has been deeply interested in promoting devotion to the Blessed Sacrament of the Altar, in this following the footsteps of his saintly

predecessor, Pius X. The recent International Eucharistic Congress of Chicago is ample proof that these efforts of the Pope have not been in vain. The history of the Church presents few, if any parallels, to the tremendous manifestation of faith and love which took place on that memorable occasion. The Holy Year brought a million pilgrims to Rome and served to "purify souls and to call many to a more perfect way of life." It also saw the celebration of the Sixteenth Centenary of the Council of Nicæa and the canonization of five new saints: all of which so impressed the Pope that he could not fail to contrast the vigorous life of the Church with that of the outside world, where "men and nations alienated from God because of mutual hatreds and internal discords are rushing headlong toward ruin and destruction."

Encyclicals, since they are official expressions of the ideals and policies of the Sovereign Pontiff, possess a value beyond compare for an understanding and appreciation of the acts of a Roman Pontiff. It is in such documents that the Holy Father expresses to the world his views as the Head of the Church on the grave problems which confront the Church. At the same time that the encyclical discusses a problem of Church policy it gives direction to the whole Church on how we are to meet a particular and pressing question. Problems of minor or of local importance are usually approached and determined in what is technically known as the apostolic letter. More often than not an encyclical

deals with a purely spiritual matter in which case the Pope speaks with all the authority of his high position as the chief successor of the Apostles. The Church is essentially a spiritual organization; the pronouncements of the Pope, therefore, have to do primarily with matters of the spiritual and doctrinal life of the Church. It is only secondarily that a political or quasi-political topic is discussed in an encyclical and this because of the intimate relations with or effect upon some fundamental religious value which the political question involves. In order to appreciate an encyclical it is necessary to appreciate at one and the same time not only its authoritative character as the word of the Vicar of Christ but the origin of the situation and attendant circumstances which made necessary the writing of the pronouncement. Taken out of its historical context or the specific circumstances which brought about its composition, an encyclical can easily be misinterpreted and its value greatly underestimated.

The encyclicals of Pius XI reflect and perpetuate the best traditions of papal documents, both as to the doctrines they preach and the literary style in which they have been given to the world. The public has become so accustomed to the lofty standards set in both regards by the encyclicals of Leo XIII that there inevitably takes place in the mind of the reader of the letters of Pius XI a comparison between his encyclicals and those of Leo. Capable and discerning critics are convinced that the letters of Pius XI lose little or noth-

ing by such comparison. While it is quite true that they do not cover such a wide range of subjects as do the encyclicals of Leo (Pius has been Pope only five years, it must be noted), nevertheless in depth of thought, in power of critical analysis, in spiritual insight, and even in Latinity they must be said to compare very favorably with the writings of his great predecessor. It is for these reasons, over and above the authoritative character of the encyclicals and the added fact that they represent the thought of the present reigning Holy Father, that these documents should prove of such vital interest to the whole Catholic world.

The encyclicals of Pius are not mere doctrinal disquisitions or philosophical syntheses done in a thoughtful scholarly fashion. They represent the teachings of one who though a scholar is eminently practical and who writes for the attainment of certain well-considered results. If the reader fully appreciates the significance for Pius XI of his "Peace of Christ in the Kingdom of Christ" it can be said that he holds the key to everything which the present Pope has written.

The compelling need of the times is peace. To the achievement of peace, religious and political, national and international, the present pontificate has been dedicated. The Holy Father loses no opportunity to emphasize this fact, to distinguish false from true peace, and to point out the route which humanity must travel if it is ever to attain the peace which all so ardently desire, a peace which, in the last analysis, consists in

the acknowledgment of the Kingship of Christ and of His reign over mankind.

Toward the end of 1922 the condition presented by society was so lamentable and fraught with such grave dangers to civilization that it is not surprising that these conditions became the theme of the first encyclical *Ubi Arcano*. Civilization had reached the crossroads. Even the most optimistic observer could see nothing ahead but disaster. The World War had brought Continental Europe to the brink of destruction and men were turning first in one direction, then in another, for the saving sign which would point the way out of the impending collapse. Few were in a better position than Pius XI to see and to gauge the magnitude of the evils which scourge-like afflicted the world. When, therefore, he asserts that "in the face of our much praised progress we behold with sorrow society lapsing back slowly but surely into a state of barbarism," not only do his words possess a value to be measured by the accuracy of his analysis of the situation and his personal knowledge of the facts, but they should serve as a warning against the all too facile generalizations of those others who feel that in one way or another society will muddle through and maintain itself despite the seriousness of the evils which threaten its very existence.

A civilization expresses itself by the beliefs and the acts of the men who go to make it up. To analyze a civilization therefore, it is necessary to examine and

evaluate current beliefs as well as to pass judgment on the actions which flow from and are motivated by these ideals. In the *Ubi Arcano* Pius XI follows this logical course of analysis and begins by pointing out the evils which exist in the public life of each nation and in the relations of nations, large and small, to one another. Particular emphasis is laid on the internal discords, political, economic, and social, which menace "the welfare not only of nations but of human society itself," as well as on the failures of the individual in his family and individual life to live up to the dictates of right reason and of sound morality. Nor does the Holy Father forget to indicate the effects of the World War upon the spiritual life of Christian peoples, a picture which is dark indeed. The root cause of all these evils is to be found in the materialistic philosophy which dominated the thinking mind during the greater portion of the nineteenth century, the dreadful consequences of which are now being experienced by the world. Bound up with materialistic and mechanistic thought is that social egotism which despises the rights of one's neighbors as it exaggerates the value to the individual of the possession of material things.

The inordinate desire for pleasure, the inordinate desire for possessions, and the inordinate desire to rule others are the sources of much of the unhappiness which afflicts present-day society. Finally, the religious revolt is an explanation of itself sufficient to make intelligible the recent course of events. In contemporary secularism

is to be found the fountainhead of most of the errors concerning marriage, education, the state, and the Church which have had so direful an effect upon the organized political and social life of the great European states. "Because men have forsaken God and Jesus Christ they have sunk to the depths of evil."

Is the situation hopeless? Does there exist any possible way of arresting this headlong march toward destruction? Materialistic science, democracy, various social schemes, philosophy have all been tried and found wanting. There exists an infallible remedy for these evils, a way out of all our troubles and difficulties. That way is Christ and His Church. "I am the way, the truth, and the life." The Church which continues the divine mission of Christ through the ages possesses in her teachings and in her ethics both the corrective of the errors of the times and safe guidance to present and future happiness. The Church is the Kingdom of Christ. In her is to be found the peace of Christ. It is in the union of these two great truths, "the Peace of Christ in the Kingdom of Christ," that true civilization and progress, as well as world peace alone can be found. If men would only acknowledge the divine authority of the Church, the effect of such an acknowledgment would soon make itself felt in every organ of the body social. Civil authority would be strengthened, parental authority would be confirmed, and the authority of international law would be respected by the nations of the world. Unless "we are willing and ready

to accept the fundamental principles of Christianity, unless we are willing to observe the teachings and obey the law of Christ," anything like "true peace, the peace of Christ, is impossible, both in public and in private life."

The Pope sees signs of a return of the nations to Christ and His Church. Not only does the widespread and deep-set conviction of the people that peace cannot follow upon their acceptance of the old shibboleths of the politicians and philosophers point in this direction, but the truly marvelous activity of the clergy and laity in the fields of social and educational endeavor seems to prove that a renaissance of Christian thinking and action has been fairly begun and is well on its way to the production of lasting fruits for society and the Church. As a matter of fact, the spiritual life of Catholics has been almost made over since the War, due in large part to the increased devotion toward the Holy Eucharist. The clergy, both secular and regular, were never more devoted to the interests of the Church than at the present difficult hour. The laity, through their organizations, are making Christ better known and better loved by their neighbors. Guided in these activities by the Holy See, the Church in every nation is advancing toward a conquest of the world to the benign reign of Christ the King. When His Kingdom shall be established among us then we can look forward, with all confidence, to the reign of the Peace of Christ in the hearts of men and in the lives of nations.

The encyclical *Quas Primas,* issued December 11, 1925, is the logical complement of the first letter of the Holy Father, since it outlines one, and in the view of the Pope, the principal means of bringing back the peoples of the earth to a recognition of the Kingdom of Christ by the institution of the Feast of Our Lord Jesus Christ, King. Coming at the close of the Holy Year, this letter reproduces the thoughts and aspirations born in the soul of Pius XI by reason of the stirring events of those days. The Vatican Missionary Exhibition had aroused widespread interest in the missions; the Sixteenth Centenary of the Council of Nicæa had taken men's thoughts back to those great events in the history of the Church when she dared to stand out against heretical opinions, which if they had prevailed would have been the death of Christianity; the canonization of six saints, among them that marvel of modern times, St. Teresa, the Little Flower of Jesus, showed clearly the vigorous spiritual life of the Church. All these things, as the Pope writes, filled him "with so much joy that We are constrained to speak."

Of the encyclicals of Pope Pius XI the *Quas Primas* has struck a note so deeply spiritual and so courageously Christian that Christians the world over, among whom must be included even those not of the Catholic Faith, regard it as the most remarkable religious document that has been issued in the twentieth century. The very hardihood of its fundamental thesis has impressed all classes of thinkers. That Christ is the

King of Society, the ruler of nations and of individuals, and that only in His Kingdom can love, peace, and tranquillity be found is certainly not an idea foreign to Christian theology. The great wonder is that so simple, so scriptural, and so fruitful a thought remained a mere idea until Pius XI gave it concrete expression in the liturgical life of the Church.

The encyclical vibrates with a life, the vigorous qualities of which cannot escape even the most superficial reader. Beginning on a severely doctrinal note, it quotes passage after passage from the Scriptures to prove the royalty of Christ, outlines the traditional belief of the Church in this regard, and then, as if conscious of the futility of attempting to prove a dogma which lies at the very heart of Christianity and which all Christians must accept, breaks out into a magnificient pæan of praise of Him to Whom "all power has been given in heaven and on earth, Whose throne is forever, and Whose rule is from sea to sea, from the river unto the ends of the earth." It is no surprise that the world has been so deeply impressed by this great tribute of the Church to her Divine Founder and Ruler. The surprising thing would have been if men had not reacted, as they have done, to such a sincere profession of faith on the part of Pius XI. In this encyclical one finds all the fire which consumes a soul devoted completely to the lasting interests of Christ, the hope which knows no frustration and no final defeat, the faith which sees as a reality the Kingdom

spread all over the world, the all-encompassing love which embraces men of every race and nation, even those who for one reason or another still remain outside the Fold of Christ.

There was no need to discuss at length in *Quas Primas* the present condition of society nor to repeat the analyses already made in the first encyclical. For this reason but passing references occur to the evils which afflict public and private life. It is apparently taken for granted that the reader is familiar with the teachings of the *Ubi Arcano*. The burden of the encyclical is to demonstrate how, given a widespread recognition of the Kingship of Christ, society would be brought back to something like a semblance of order, with all its attendant and happy consequences both for the state and the Church. Particular emphasis is laid on recognition of the sanctity and value of the life and acts of the individual, a doctrine which is a corollary from the central truth that all men are brothers of the Christ King and that by consequence it is not fitting for any man to be subject to other men. "You are bought with a price; be not made the bondslaves of men." Respect for authority, too, is inculcated, and it is pointed out that if men were to accept the Kingship of Christ, then not only would legislatures and courts take on a new significance and their decisions an added authority, but citizens being convinced of their Christian duty to obey every rightly constituted authority

would be more generous and quick to respond to the wishes and commands of their rulers.

As a concrete step forward in the direction of world peace the encyclical *Maximam Gravissimamque* represents a generous and successful effort on the part of Pius XI to put an end to a condition which had existed in France since December, 1905, and which had not only hampered the Church in her activities but had been a source of tremendous weakness to the national life. The French laws against the freedom of religious worship were a constant source of irritation to Catholics from the day of their enactment. In particular, the "Law of Separation of the Churches and the State" which with such rude abruptness and contrary to all law and precedent had terminated the Concordat which had existed between the Holy See and France, created a situation which approximated, if it did not actually spell, religious war. The Law of Separation suppressed the annual budget for religious worship, allowing only pensions to clergy of a specified age and service. Church property was alienated from the control of the ecclesiastical authorities and put under that of the "Associations Cultuelles." Pius X, in a letter *Vehementer* of February 11, 1906, condemned the Law of Separation, and on August 10, 1906, by the encyclical *Gravissimo Officii* condemned as well the "Associations Cultuelles" as an interference with the rights and freedom of the Church. In the face of the papal con-

demnation and its complete acceptance by the bishops and Catholics of France, the government attempted by means of new legislation to solve some of the difficulties created by the original act. Its interference in Church matters only served to make conditions worse, while the rabid anti-clericalism of such leaders as Viviani increased the rigors by which the Law of Separation was enforced and bred in France a spirit of rancor and a division among its citizens, the effects of which are still apparent. The Church bravely went to work to adapt itself to the new conditions under which it was forced to live. Both the clergy and the laity, as Pius XI points out, gave in this regard an example of prudence, charity, and unity unsurpassed in the annals of the Church.

The World War demonstrated to the members of all parties in France the futility, and even the great harm, which was brought to the national life by the warfare on religion. The example of patriotism given by Catholics and especially by the priests and religious, many of whom despite the fact that they had been exiled fought in the armies of the Republic, called insistently for a reversal of the old policy and pointed the way to a reconstruction of the religious policy of the French Government. The encyclical *Maximam Gravissimamque* recites the story of the negotiations and records the happy results of these conversations. The letter of the Pope begins a new day for religion in France. It also opens up a never-failing source of strength

for the national life, healing the wounds of the past and making possible the acquisition of that unity in endeavor without which no modern state can exist, much less go forward.

Few pontificates have been so active in the making of concordats with the different nations of Europe as that of Pius XI. The settlement of the religious question in France, from any angle that it is viewed, must be regarded as the most important step forward in the direction of reconciliation and peace that the present Pope has taken. With the exception of Russia the Holy See has succeeded in regularizing and safeguarding the interests of the Church in every European country. The results of these efforts are clearly visible in the renewed vigor of the Christian life, and represent a practical commentary on the guiding principle of the Holy Father's life, "the Peace of Christ in the Kingdom of Christ," which is no less happy than it is praiseworthy.

One of the most serious problems which the Church has to face in contemporary religious life had its beginnings centuries ago, but in spite of that fact the problem remains unsolved up to the present hour. In the seventh century in the East whole nations broke away from the unity of the Church to be followed in the sixteenth by a no less serious defection in the West. The Christian world today exhibits a series of differences in dogma, morals, and policy which is no less a scandal to the name of Christ than it is destructive of that religious power and efficacy which comes only

from united thought and united action. Until the original and divine unity of Christ's Church has been restored, the Church cannot hope to make secure His Kingship over men.

The encyclical *Ecclesiam Dei* presents the thoughts of the Common Father of all Christians on this most important subject of Church reunion. It also outlines in a clear way what Church reunion means and how it is to be effected. A close study of this important document should reveal both to the schismatic Christians of the East and to heretical Christians of the West on what basis the Mother Church of Rome will accept "reunion" and what practical endeavors must be put forward in order to lift the subject from the realm of the academic and theoretical to the plane of possible accomplishment. While it is true that the *Ecclesiam Dei* is directed to the Eastern Churches, it contains principles no less sound and necessary in every discussion of the problem of unity by the dissenting denominations of Europe and America. The line of thought, too, is another proof, if proof were needed, that the controlling purpose of all the actions of the present Holy Father is to facilitate by every means within his power the coming of Christ's Kingdom among us, and by consequence, the establishment of His peace in the world.

The Three Hundredth Anniversary of the Martyrdom of St. Josaphat, of the Oriental Rite and Archbishop of Polotsk, gave the Pope a suitable and happy occasion to emphasize the importance of Church unity,

and to point out the steps which must be taken before such unity can be achieved. Josaphat, though born a Schismatic, devoted his life to the task of bringing back his Slav brethren to the Roman Church. His preparation for this work, the efforts he put forward, and the crowning incident of his life, martyrdom for his holy ideals, are narrated with dramatic and appealing force. The history of the Slav Schism is also told, and presents a remarkable series of proofs of the charity, patience, and kindliness with which the Apostolic See handled this thorny question. From the recital of these facts of history Pius passes directly to the heart of his message, an appeal to the Slavs to give up their schism and to return to the "ecumenical unity" of the Church of Christ.

To the fatherly appeal of the Pope are added certain practical suggestions, the principal one of which is that the schismatic Easterners should "lay aside their ancient prejudices and should seek to really know the true life of the Church," while the "Latins, on their side, must strive to understand better and more profoundly the history and customs of the Easterners." The foundation of the Pontifical Oriental Institute by Benedict XV has as one of its chief purposes to spread a sound and correct knowledge and appreciation of the life of the Oriental Churches. The encyclical closes with a magnificent tribute to St. Josaphat, Apostle of Church unity, and calls upon all the faithful of every rite unitedly to beseech God through our

saint's intercession that He soon bring to realization the prayer of Christ for His Church that we may all be one, even as He and the Father are one.

At the beginning of 1926 the work of the Pope for peace seemed crowned with an enduring and universal success. Unfortunately, there was then injected into his efforts a discordant note, which has grown in volume from month to month until today it represents nothing less than a persecution of the Church which in severity is paralleled in history only by the bitterness and bloody persecutions of the Roman Emperors. "If in the first centuries of our era and at other periods in history Christians were treated in a more barbarous fashion than now, certainly in no place or at no time has it happened before that a small group of men has so outraged the rights of God and of the Church as they are now doing in Mexico." Mexico has declared war on the Catholic Church and the encyclical *Iniquis Afflictisque* tells the world the story of this new campaign of hatred against the religion of Jesus Christ. *Iniquis Afflictisque* is a sad document. Written with no show of heat, the recital of the iniquities of the Calles regime is presented with calmness but with such an apparatus of evidence that the reader cannot but be convinced of the existence of a persecution, despite the inspired denials which flood the daily press. Not only are the laws and the very Constitution of the Mexican Republic destructive of religious freedom, but the acts of the government itself are such

that nothing but a deep-set hatred of religion is sufficient to explain the outrages which have been committed in the name of law and of social advancement. The Holy See, in the past, has protested in vigorous terms against infringements on the rights of Catholics. In the present document the Holy Father holds up to world shame the iniquitous plans and actions of the persecutors of the Church in Mexico, brands them as traitors to Christ, and makes their names forever execrable for all who prize freedom and love justice.

Shall the Mexican persecution undo and render vain all the work of the Pope for world peace? No one acquainted with the course of history would believe so. His faith in Christ is too strong, his faith in the perpetuity of the Kingdom is too strong. He knows only too well that Christ, Who alone is omnipotent, turns "every persecution which is launched against the faithful to the lasting benefits of the Church." The bark of Peter at times "appears to be swallowed up by the waves and to be on the point of being lost." It has always aboard "the Divine Pilot who knows when to calm the angry waves and the winds."

A group of encyclicals, four in number, were written with the purpose of recalling to Christian peoples the heroic virtues and the glorious examples of holiness left to the Church by the lives of some of her most cherished children. One of the notes of the Church of Christ is holiness and in every century this holiness has been exemplified in striking fashion by the lives of her

saints. During the pontificate of Pius XI there have occurred four centenaries of great saints: that of St. Francis de Sales, of St. Josaphat, of St. Thomas Aquinas, and of St. Francis of Assisi. On each occasion the Holy Father has taken the opportunity to insist on the need of personal holiness for the members of the present-day Church as the most important, even supreme, means of bringing about the Peace of Christ in the souls of men. The encyclicals likewise present a concrete argument for the efficacy of Catholic belief as the foundation for a holy life in every century and among men of the most divers characters and antecedents. Certainly St. Francis and St. Thomas resemble each other in few particulars outside the holiness of life common to both of them, the one having been a man of action and a social reformer, the other a scholar and doctor of the Church. SS. Josaphat and Francis de Sales were both bishops, and despite the startling differences which they had to face in the apostolate, each represents a type of pastor which the modern man can readily understand and admire. Mild, kindly, gentle, yet firm where the interests of the Church were concerned, both saints, by their writings, sermons, and holy lives, succeeded in bringing back to the unity of the Church countless thousands who had left her. These four saints represent, too, each in his own way, a fundamental need of the Church in the twentieth century, as each points out to us how we are to proceed if we would succeed in actualizing in present-day society the

saving truth of the Gospel of Jesus Christ. It is a false idea of sanctity which looks on a holy life as a peculiar manifestation of selfishness. The contrary is true. The saint is essentially an altruist, is so profoundly stirred and guided in his actions by the law of God's love that even though he shut himself up in a monastery he cannot but devote himself as wholeheartedly to the welfare of his neighbor as to his own personal sanctification. In the present instance, the saints under consideration were all primarily active men, and while the effect of their lives and teachings upon their contemporaries is easy to estimate, their influence on future generations, at least in the cases of St. Francis of Assisi and of St. Thomas Aquinas, has been such that it is perhaps greater now than when they were actually alive.

St. Francis de Sales, Bishop of Geneva and Doctor of the Universal Church, was "given to the Church," the Holy Father informs us, "for a very special mission." "His task was to give the lie to a prejudice which in his lifetime was deeply rooted and has not been destroyed even today that the ideal of genuine sanctity held up for our imitation by the Church is impossible of attainment, or, at least, is so difficult that it surpasses the capabilities of the great majority of the faithful and is, therefore, to be thought of as the exclusive possession of a few great souls." Despite the numberless calls made upon him and the trying situations in which he found himself as Bishop of Geneva,

St. Francis by his kindly manner and exquisite sense of brotherhood achieved a surprising degree of personal sanctity, proving that a very active life in the world is no hindrance to holiness of life. The encyclical goes into some detail reciting the struggles of our saint with the heretics of La Chablais, from which controversies he emerged the victor. As a result of his preaching and writings, thousands returned to the Faith of their fathers. The Holy Father especially recommends the reading of the *Treatise on the Love of God* as an effective aid both for the clergy and laity in the renewal of the spiritual life in our own times. He also officially appoints St. Francis as the Heavenly Patron of Writers, particularly journalists and those who are called upon by their writings to defend the Church.

The encyclical *Studiorum Ducem* was issued to commemorate the Sixth Centenary of the Canonization of St. Thomas of Aquin and is directed principally to professors and students of colleges, universities, and seminaries. The thesis is that in St. Thomas the Church possesses a glorious example of the union of learning and holiness of life, one which students should imitate in all things. No new note is struck either in the exposition of the doctrinal authority of St. Thomas or in the analysis of his writings and teachings. His position in the Church as her chief doctor is so secure that Pius simply repeats and confirms by his own authority the approval of all his predecessors, and in particular that of Leo XIII and Pius X. A considera-

tion of the doctrines of St. Thomas gives the Holy Father an opportunity of pointing out their profound significance for present-day thought, and in particular their close relations to a satisfactory solution of the economic, social, and international problems of the hour. Because of the vastness of his knowledge, the soundness of his doctrines, and their perennial applicability to the ever-changing problems of modern civilization, Pius bestows on him the title of "Universal Doctor."

Few saints have succeeded in capturing the admiration and love of the world, without distinction of race or creed, to such a degree as St. Francis of Assisi. Seven centuries have gone by since his death, but the memory of the Poverello of Assisi is as fresh today as it was when he walked through the cities and towns of his native Umbria, preaching penance to the multitudes. The influence of his life and teachings continues to grow from age to age and is experienced in the most unsuspected places and by the most divers types of individuals. A secular cult of St. Francis has grown up and manifests itself in the production of works of art, poetry, and historical studies. Especially in Italy has the fame of St. Francis grown by leaps and bounds. He has become a national hero, "the light of the fatherland," and takes his place alongside Dante as one who, from among all the great men of Italy, has contributed most to the national life. As a social reformer, the stature of St. Francis grows year by year,

the best proof of which is the sincere efforts which are being made in many quarters to adapt his program to modern industrial conditions and to infuse something of his spirit into our programs and practices of social reformation. This widespread and increasing admiration for our saint, however, has not been without its dangers. Every sect has come forward and claimed St. Francis for its own. His principles and ideals are approved by movements and thinkers whose purposes are often contradictory, one to another. The result has been that the true figure of the saint has become obscured in the cloud of praise which has enveloped his person. The encyclical *Rite Expiatis* was written to correct this false picture, this "imaginary figure of the saint," to demonstrate that St. Francis was in every sense of the word a Catholic saint, one who drew his inspiration from the gospels, and not a mere poet, a lover of animals, an inspirer of artists, or a great social reformer.

The well-known story of the life of St. Francis is told again in the *Rite Expiatis*, but the emphasis is always placed where it should be, upon the holy motives which directed the activities of our saint and in the end crowned his life with the honor of sainthood. It was his purity, poverty, humility, obedience, and love of God which caused St. Francis to be so different from the majority of the men of his age. It was his firm determination to guide his life in all things by "the Holy Gospel of Our Lord Jesus Christ" that made him such

an effective and loving model of holiness. From the simplicity and truth of the gospel, St. Francis drew the inspiration and power to become both a great saint and a great leader of men.

The influence of the ideals and life of St. Francis has been perpetuated in the Church by the three Religious Orders which he founded—the Friars Minor, the Poor Clares, and the Third Order of St. Francis. The encyclical outlines the purposes and rule of the Third Order and makes a special plea to all Catholics to interest themselves in and even to become members of this Order. It is in the spread of such organizations in the Church that the Pope sees the most effective way of making concrete his program of world peace.

The encyclical on St. Francis closes the group of letters called forth by the centenaries of four celebrated saints of the Church. The holding of the Vatican Missionary Exhibition during the Holy Year presented the Pope with the occasion of writing a letter to the Catholic world on the important question of Foreign Missions. The Catholic Church has always played a leading rôle in the work of evangelizing the heathen. In fact, until quite recent times, the Church was the only body which sent, following the commands of Christ, apostles to bring the light of truth and the benefits of civilization to those "who sit in darkness and in the shadow of death." Modern conditions and the widespread activity of Protestant denominations have changed radically many of the aspects of the

shall also divide and subdivide a mission territory, and shall confide it to the care of native priests or shall assign new vicariates and new Apostolic Prefectures to other religious Congregations than those occupying the original territory."

The Holy Father is loud in his praise of the work done by the missionary. The examples of heroism, self-sacrifice, and love of God given on all sides are too well-known to be passed over in silence. He rejoices in this sublime devotion to the cause of Christ and calls upon Catholics who enjoy the benefits of the Faith and all the advantages of modern civilization to give some thought to their obligations in regard to the mission work of the Church. In particular, he asks for increased prayers on the part of the faithful and for a larger amount of alms so that the Sacred Congregation of the Propagation of the Faith may not be hampered in the execution of its present plans and may be able to look forward to and maintain a policy consonant with future needs and demands.

THE ENCYCLICALS OF PIUS XI

THE ENCYCLICALS OF PIUS XI

ENCYCLICAL OF PIUS XI

on

THE PEACE OF CHRIST IN THE KINGDOM OF CHRIST

(*Ubi Arcano*)

From the very hour when in the inscrutable designs of God, We though unworthy, were elevated to this Chair of Truth and Love, We earnestly desired to address a heartfelt message to you, Venerable Brothers, and to all Our beloved children who are under your immediate direction and care. This Our desire found its inspiration in the solemn benediction—Urbi et Orbi—which We gave to an immense multitude from the balcony of the Vatican Basilica following Our election to the Supreme Pontificate. This blessing of Ours was received with every manifestation of joy and gratitude by you, by people from every part of the world, and by the Sacred College of Cardinals. This fact was for Us a most comforting assurance, added to that other

DOMINI... LIBRARY ... SAN RAFAEL

which comes from Our trust in the divine assistance, in preparing Us to take up the tremendous office which quite unexpectedly We have been called upon to assume.

We, therefore, write to you now, "our mouth is open to you" (II Cor. vi, 11) as the birthday of Our Lord Jesus Christ and the New Year approach, and wish this letter to be not only a message of glad greetings but a Christmas gift as well from a father to his loving children.

Many reasons prevented Us up to this time from fulfilling Our wish to write. In the first place, there was what one might call a contest of filial devotion by reason of which there came to Us in letters without number the good wishes of Our brothers and children from every quarter of the globe, messages which bespoke a welcome to the newly elected Successor of St. Peter and offered him the well-wishes born of a devoted homage.

Following close upon these messages We were called upon to experience personally and for the first time what St. Paul has called "my daily instance, the solicitude for all the churches." (II Cor. xi, 28) To Our everyday duties there were added many extraordinary ones, as for example, those most important affairs already well advanced towards a solution before Our election and which We had to rush to completion, which had to do with the Holy Places, which affected the welfare of Christianity itself, or the status of dio-

ceses numbered among the most important of the Catholic world. Then there were to be considered international meetings and treaties which deeply influenced the future of whole peoples and of nations. Faithful to the ministry of peace and reconciliation which has been confided to Our care by God, We strove to make known far and wide the law of justice, tempered always by charity, and to obtain merited consideration for those values and interests which, because they are spiritual, are none the less grave and important. As a matter of fact, they are much more serious and important than any merely material thing whatsoever. We were occupied, too, with the almost unbelievable sufferings of those peoples, living in districts far remote from Us, who had been stricken with famine and every kind of calamity. We hastened to send them all the help which Our own straitened circumstances permitted, and did not fail to call upon the whole world to assist Us in this task. Finally, there did not escape Us those uprisings accompanied by acts of violence which had broken out in the very midst of Our own beloved people, here where We were born, here where the hand of Divine Providence has set down the Chair of St. Peter. For a time these troubles seemed to threaten the very future of Our country, nor could We rest easy until We had done everything within Our power to quiet such serious disorders.

There were, on the other hand, certain extraordinary events which filled Our soul with joy. Such were, for

example, the Twenty-Sixth International Eucharistic Congress and the Three Hundredth Anniversary of the establishment of the Sacred Congregation of the Propagation of the Faith. These celebrations brought to Us such inexpressible consolation and such great spiritual joy that We never imagined such a thing possible at the very outset of Our Pontificate. We also saw at that time practically all the members of the Sacred College and were able to speak personally to hundreds of bishops who had come to Rome from every part of the world. Under normal circumstances it would have taken several years to interview a like number of bishops. We gave audience also to many thousands of the faithful and blessed with Our fatherly blessing large and dignified representations of that immense family "from every tribe, tongue, people, and nation" as we read in the Book of the Apocalypse, (v, 9) which God has confided to Us. Together with them We were privileged to assist at spectacles which were little short of divine, for We witnessed Our Blessed Redeemer reassume His rightful place as King of all men, of all states, and of all nations when, though hidden behind the veils of the Eucharistic species, He was carried in a magnificent and truly royal triumph of faith through the streets of Our own city, Rome, accompanied by an immense concourse of people representing every nation on earth. We beheld, too, the Holy Spirit, as it were, descend into the hearts of both priests and faithful as He did on the first Pentecost

Sunday, to rekindle in them the spirit of prayer and of the apostolate. We were overjoyed to behold the fervent faith of the inhabitants of Rome proclaimed once again to the world, to the great glory of God and to the edification of souls.

The Blessed Virgin Mary, Mother of God and Our own dear Mother, who had most lovingly looked down on us at the Sanctuaries of Czentochowa and of Ostrabrama as well as at the miraculous grotto of Lourdes and from the lofty spires of Our own city of Milan, to say nothing of that most holy Sanctuary of the Rho, deigned to accept the homage of Our love on the occasion when We gave back to the Venerable Basilica of Loreto, which had been restored after the serious damage caused to it by fire, her beautiful statue which had been not only done over at Our behest but had been blessed and crowned as well by Our own hands. That occasion was without question a veritable triumph for Mary. During the passage of her statue from Rome to Loreto, the faithful of each town rivaled one another in acclaiming her by a spontaneous and continuous outburst of profoundly religious sentiment, which showed forth a most tender affection for Our Blessed Lady, as well as a devoted attachment to the Vicar of Jesus Christ.

These different events, some sad and some joyful, the history of which We wish to record for the edification of posterity, spoke most eloquently to Us, making more and more clear to Our mind those objectives

which seem to claim the foremost place in Our Apostolic Ministry and of which it behooves Us to speak now in as solemn a manner as possible in this, Our very first message to you.

One thing is certain today. Since the close of the Great War individuals, the different classes of society, the nations of the earth have not as yet found true peace. They do not enjoy, therefore, that active and fruitful tranquillity which is the aspiration and the need of mankind. This is a sad truth which forces itself upon us from every side. For anyone who, as We do, desires profoundly to study and successfully to apply the means necessary to overcome such evils, it is all-important that he recognize both the fact and the gravity of this state of affairs and attempt beforehand to discover its causes. This duty is imposed upon Us in commanding fashion by the very consciousness which We have of Our Apostolic Office. We cannot but resolve to fulfill that which is so clearly Our duty. This We shall do now by this Our first encyclical, and afterward with all solicitude in the course of Our sacred ministry.

Since the selfsame sad conditions continue to exist in the world today which were the object of constant and almost heartbreaking preoccupation on the part of Our respected Predecessor, Benedict XV, during the whole period of his pontificate, naturally We have come to make his thoughts and his solutions of these problems Our own. May they become, too, the thoughts

and ideals of everyone, as they are Our thoughts, and if this should happen we would certainly see, with the help of God and the co-operation of all men of good will, the most wonderful effects come to pass by a true and lasting reconciliation of men one with another.

The inspired words of the Prophets seem to have been written expressly for our own times: "We looked for peace and no good came: for a time of healing, and behold fear," (Jer. viii, 15) "for the time of healing, and behold trouble." (Jer. xiv, 19) "We looked for light, and behold darkness . . . we have looked for judgment, and there is none: for salvation, and it is far from us." (Isaias lix, 9, 11)

The belligerents of yesterday have laid down their arms but on the heels of this act we encounter new horrors and new threats of war in the Near East. The conditions in many sections of these devastated regions have been greatly aggravated by famine, epidemics, and the laying waste of the land, all of which have not failed to take their toll of victims without number, especially among the aged, women and innocent children. In what has been so justly called the immense theater of the World War, the old rivalries between nations have not ceased to exert their influence, rivalries at times hidden under the manipulations of politics or concealed beneath the fluctuations of finance, but openly appearing in the press, in reviews and magazines of every type, and even penetrating into institutions devoted to the cultivation of the arts and sciences, spots

where otherwise the atmosphere of quiet and peace would reign supreme.

Public life is so enveloped, even at the present hour, by the dense fog of mutual hatreds and grievances that it is almost impossible for the common people so much as freely to breathe therein. If the defeated nations continue to suffer most terribly, no less serious are the evils which afflict their conquerors. Small nations complain that they are being oppressed and exploited by great nations. The great powers, on their side, contend that they are being judged wrongly and circumvented by the smaller. All nations, great and small, suffer acutely from the sad effects of the late War. Neither can those nations which were neutral contend that they have escaped altogether the tremendous sufferings of the War or failed to experience its evil results almost equally with the actual belligerents. These evil results grow in volume from day to day because of the utter impossibility of finding anything like a safe remedy to cure the ills of society, and this in spite of all the efforts of politicians and statesmen whose work has come to naught if it has not unfortunately tended to aggravate the very evils they tried to overcome. Conditions have become increasingly worse because the fears of the people are being constantly played upon by the ever-present menace of new wars, likely to be more frightful and destructive than any which have preceded them. Whence it is that the nations of today live in a state of armed peace

which is scarcely better than war itself, a condition which tends to exhaust national finances, to waste the flower of youth, to muddy and poison the very fountain-heads of life, physical, intellectual, religious, and moral.

A much more serious and lamentable evil than these threats of external aggression is the internal discord which menaces the welfare not only of nations but of human society itself. In the first place, we must take cognizance of the war between the classes, a chronic and mortal disease of present-day society, which like a cancer is eating away the vital forces of the social fabric, labor, industry, the arts, commerce, agriculture —everything in fact which contributes to public and private welfare and to national prosperity. This conflict seems to resist every solution and grows worse because those who are never satisfied with the amount of their wealth contend with those who hold on most tenaciously to the riches which they have already acquired, while to both classes there is common the desire to rule the other and to assume control of the other's possessions. From this class war there result frequent interruptions of work, the causes for which most often can be laid to mutual provocations. There result, too, revolutions, riots, and forcible repression of one side or other by the government, all of which cannot but end in general discontent and in grave damage to the common welfare.

To these evils we must add the contests between political parties, many of which struggles do not

originate in a real difference of opinion concerning the public good or in a laudable and disinterested search for what would best promote the common welfare, but in the desire for power and for the protection of some private interest which inevitably result in injury to the citizens as a whole. From this course there often arise robberies of what belongs rightly to the people, and even conspiracies against and attacks on the supreme authority of the state, as well as on its representatives. These political struggles also beget threats of popular action and, at times, eventuate in open rebellion and other disorders which are all the more deplorable and harmful since they come from a public to whom it has been given, in our modern democratic states, to participate in very large measure in public life and in the affairs of government. Now, these different forms of government are not of themselves contrary to the principles of the Catholic Faith, which can easily be reconciled with any reasonable and just system of government. Such governments, however, are the most exposed to the danger of being overthrown by one faction or another.

It is most sad to see how this revolutionary spirit has penetrated into that sanctuary of peace and love, the family, the original nucleus of human society. In the family these evil seeds of dissension, which were sown long ago, have recently been spread about more and more by the fact of the absence of fathers and sons from the family fireside during the War and

by the greatly increased freedom in matters of morality which followed on it as one of its effects. Frequently we behold sons alienated from their fathers, brothers quarreling with brothers, masters with servants, servants with masters. Too often likewise have we seen both the sanctity of the marriage tie and the duties to God and to humankind, which this tie imposes upon men, forgotten.

Just as the smallest part of the body feels the effect of an illness which is ravaging the whole body or one of its vital organs, so the evils now besetting society and the family afflict even individuals. In particular, We cannot but lament the morbid restlessness which has spread among people of every age and condition in life, the general spirit of insubordination and the refusal to live up to one's obligations which has become so widespread as almost to appear the customary mode of living. We lament, too, the destruction of purity among women and young girls as is evidenced by the increasing immodesty of their dress and conversation and by their participation in shameful dances, which sins are made the more heinous by the vaunting in the faces of people less fortunate than themselves their luxurious mode of life. Finally, We cannot but grieve over the great increase in the number of what might be called social misfits who almost inevitably end by joining the ranks of those malcontents who continually agitate against all order, be it public or private.

Is it surprising, then, that we should no longer possess that security of life in which we can place our trust and that there remains only the most terrible uncertainty, and from hour to hour added fears for the future? Instead of regular daily work there is idleness and unemployment. That blessed tranquillity which is the effect of an orderly existence and in which the essence of peace is to be found no longer exists, and, in its place, the restless spirit of revolt reigns. As a consequence industry suffers, commerce is crippled, the cultivation of literature and the arts becomes more and more difficult, and what is worse than all, Christian civilization itself is irreparably damaged thereby. In the face of our much praised progress, we behold with sorrow society lapsing back slowly but surely into a state of barbarism.

We wish to record, in addition to the evils already mentioned, other evils which beset society and which occupy a place of prime importance but whose very existence escapes the ordinary observer, the sensual man—he who, as the Apostle says, does not perceive "the things that are of the Spirit of God" (I Cor. ii, 14), yet which cannot but be judged the greatest and most destructive scourges of the social order of today. We refer specifically to those evils which transcend the material or natural sphere and lie within the supernatural and religious order properly so-called; in other words, those evils which affect the spiritual life of souls. These evils are all the more to be deplored

since they injure souls whose value is infinitely greater than that of any merely material object.

Over and above the laxity in the performance of Christian duties which is so widespread, We cannot but sorrow with you, Venerable Brothers, over the fact that very many churches, which during the War had been turned to profane uses, have not yet been restored to their original purpose as temples of prayer and of divine worship; moreover, that many seminaries whose existence is vital for the preparation and formation of worthy leaders and teachers of the religious life have not yet been reopened; that the ranks of the clergy in almost every country have been decimated, either because so many priests have died on the battlefield in the exercise of their sacred ministry or have been lost to the Church because they proved faithless to their holy vocation, due to the unfavorable conditions under which they were compelled to live for so long; and, finally, that in many places even the preaching of the Word of God, so necessary and so fruitful for "the edifying of the body of Christ" (Ephesians iv, 12) has been silenced.

The evil results of the Great War, as they affect the spiritual life, have been felt all over the world, even in out-of-the-way and lonely sections of far-off continents. Missionaries have been forced to abandon the field of their apostolic labors, and many have been unable to return to their work, thus causing interruptions to and even abandonment of those glorious con-

quests of the Faith which have done so much to raise the level of civilization, moral, material, and religious. It is quite true that there have been some worthwhile compensations for these great spiritual misfortunes. Among these compensations is one which stands out in bold relief and gives the lie to many ancient calumnies, namely, that a pure love of country and a generous devotion to duty burn brightly in the souls of those consecrated to God, and that through their sacred ministry the consolations of religion were brought to thousands dying on the fields of battle wet with human blood. Thus, many, in spite of their prejudices, were led to honor again the priesthood and the Church by reason of the wonderful examples of sacrifice of self, with which they had become acquainted. For these happy results we are indebted solely to the infinite goodness and wisdom of God, Who draws good from evil.

Our letter so far has been devoted to a recital of the evils which afflict present-day society. We must now search out, with all possible care, the causes of these disorders, some of which have already been referred to. At this point, Venerable Brothers, there seems to come to Us the voice of the Divine Consoler and Physician Who, speaking of these human infirmities says: "All these evil things come from within." (Mark vii, 23.)

Peace indeed was signed in solemn conclave between the belligerents of the late War. This peace,

however, was only written into treaties. It was not received into the hearts of men, who still cherish the desire to fight one another and to continue to menace in a most serious manner the quiet and stability of civil society. Unfortunately the law of violence held sway so long that it has weakened and almost obliterated all traces of those natural feelings of love and mercy which the law of Christian charity has done so much to encourage. Nor has this illusory peace, written only on paper, served as yet to reawaken similar noble sentiments in the souls of men. On the contrary, there has been born a spirit of violence and of hatred which, because it has been indulged in for so long, has become almost second nature in many men. There has followed the blind rule of the inferior parts of the soul over the superior, that rule of the lower elements "fighting against the law of the mind," which St. Paul grieved over. (Rom. vii, 23)

Men today do not act as Christians, as brothers, but as strangers, and even enemies. The sense of man's personal dignity and of the value of human life has been lost in the brutal domination begotten of might and mere superiority in numbers. Many are intent on exploiting their neighbors solely for the purpose of enjoying more fully and on a larger scale the goods of this world. But they err grievously who have turned to the acquisition of material and temporal possessions and are forgetful of eternal and spiritual things, to the possession of which Jesus, Our Redeemer, by means

of the Church, His living interpreter, calls mankind.

It is in the very nature of material objects that an inordinate desire for them becomes the root of every evil, of every discord, and in particular, of a lowering of the moral sense. On the one hand, things which are naturally base and vile can never give rise to noble aspirations in the human heart which was created by and for God alone and is restless until it finds repose in Him. On the other hand, material goods (and in this they differ greatly from those of the spirit which the more of them we possess the more remain to be acquired) the more they are divided among men the less each one has and, by consequence, what one man has another cannot possibly possess unless it be forcibly taken away from the first. Such being the case, worldly possessions can never satisfy all in equal manner nor give rise to a spirit of universal contentment, but must become perforce a source of division among men and of vexation of spirit, as even the Wise Man Solomon experienced: "Vanity of vanities, and vexation of spirit." (Ecclesiastes i, 2, 14)

The same effects which result from these evils among individuals may likewise be expected among nations. "From whence are wars and contentions among you?" asks the Apostle St. James. "Are they not hence from your concupiscences, which war in your members?" (James iv, 1, 2)

The inordinate desire for pleasure, *concupiscence of the flesh,* sows the fatal seeds of division not only

among families but likewise among states; the inordinate desire for possessions, *concupiscence of the eyes,* inevitably turns into class warfare and into social egotism; the inordinate desire to rule or to domineer over others, *pride of life,* soon becomes mere party or factional rivalries, manifesting itself in constant displays of conflicting ambitions and ending in open rebellion, in the crime of lèse majesté, and even in national parricide.

These unsuppressed desires, this inordinate love of the things of the world, are precisely the source of all international misunderstandings and rivalries, despite the fact that oftentimes men dare to maintain that acts prompted by such motives are excusable and even justifiable because, forsooth, they were performed for reasons of state or of the public good, or out of love for country. Patriotism—the stimulus of so many virtues and of so many noble acts of heroism when kept within the bounds of the law of Christ—becomes merely an occasion, an added incentive to grave injustice when true love of country is debased to the condition of an extreme nationalism, when we forget that all men are our brothers and members of the same great human family, that other nations have an equal right with us both to life and to prosperity, that it is never lawful nor even wise, to dissociate morality from the affairs of practical life, that, in the last analysis, it is "justice which exalteth a nation: but sin maketh nations miserable." (Proverbs xiv, 34)

Perhaps the advantages to one's family, city, or nation obtained in some such way as this may well appear to be a wonderful and great victory (this thought has been already expressed by St. Augustine), but in the end it turns out to be a very shallow thing, something rather to inspire us with the most fearful apprehensions of approaching ruin. "It is a happiness which appears beautiful but is brittle as glass. We must ever be on guard lest with horror we see it broken into a thousand pieces at the first touch." (St. Augustine *de Civitate Dei,* Book iv, Chap. 3)

There is over and above the absence of peace and the evils attendant on this absence, another deeper and more profound cause for present-day conditions. This cause was even beginning to show its head before the War and the terrible calamities consequent on that cataclysm should have proven a remedy for them if mankind had only taken the trouble to understand the real meaning of those terrible events. In the Holy Scriptures we read: "They that have forsaken the Lord, shall be consumed." (Isaias i, 28) No less well known are the words of the Divine Teacher, Jesus Christ, Who said: "Without me you can do nothing" (John xv, 5) and again, "He that gathereth not with me, scattereth." (Luke xi, 23)

These words of the Holy Bible have been fulfilled and are now at this very moment being fulfilled before our very eyes. Because men have forsaken God and Jesus Christ, they have sunk to the depths of evil.

They waste their energies and *consume* their time and efforts in vain sterile attempts to find a remedy for these ills, but without even being successful in saving what little remains from the existing ruin. It was a quite general desire that both our laws and our governments should exist *without recognizing God* or Jesus Christ, on the theory that all authority comes from men, not from God. Because of such an assumption, these theorists fell very short of being able to bestow upon law not only those sanctions which it must possess but also that secure basis for the supreme criterion of justice which even a pagan philosopher like Cicero saw clearly could not be derived except from the divine law. Authority itself lost its hold upon mankind, for it had lost that sound and unquestionable justification for its right to command on the one hand and to be obeyed on the other. Society, quite logically and inevitably, was shaken to its very depths and even threatened with destruction, since there was left to it no longer a stable foundation, everything having been reduced to a series of conflicts, to the domination of the majority, or to the supremacy of special interests.

Again, legislation was passed which did not recognize that either God or Jesus Christ had any rights over marriage—an erroneous view which debased matrimony to the level of a mere civil contract, despite the fact that Jesus Himself had called it a "great sacrament" (Ephesians v, 32) and had made it the holy and sanctifying symbol of that indissoluble union

which binds Him to His Church. The high ideals and pure sentiments with which the Church has always surrounded the idea of the family, the germ of all social life, these were lowered, were unappreciated, or became confused in the minds of many. As a consequence, the correct ideals of family government, and with them those of family peace, were destroyed; the stability and unity of the family itself were menaced and undermined, and, worst of all, the very sanctuary of the home was more and more frequently profaned by acts of sinful lust and soul-destroying egotism—all of which could not but result in poisoning and drying up the very sources of domestic and social life.

Added to all this, God and Jesus Christ, as well as His doctrines, were banished from the school. As a sad but inevitable consequence, the school became not only secular and non-religious but openly atheistical and anti-religious. In such circumstances it was easy to persuade poor ignorant children that neither God nor religion are of any importance as far as their daily lives are concerned. God's name, moreover, was scarcely ever mentioned in such schools unless it were perchance to blaspheme Him or to ridicule His Church. Thus, the school forcibly deprived of the right to teach anything about God or His law could not but fail in its efforts to really educate, that is, to lead children to the practice of virtue, for the school lacked the fundamental principles which underlie the possession of a knowledge of God and the means necessary to

strengthen the will in its efforts toward good and in its avoidance of sin. Gone, too, was all possibility of ever laying a solid groundwork for peace, order, and prosperity, either in the family or in social relations. Thus the principles based on the spiritualistic philosophy of Christianity having been obscured or destroyed in the minds of many, a triumphant materialism served to prepare mankind for the propaganda of anarchy and of social hatred which was let loose on such a great scale.

Is it to be wondered at then that, with the widespread refusal to accept the principles of true Christian wisdom, the seeds of discord sown everywhere should find a kindly soil in which to grow and should come to fruit in that most tremendous struggle, the Great War, which unfortunately did not serve to lessen but increased, by its acts of violence and of bloodshed, the international and social animosities which already existed?

Up to this We have analyzed briefly the causes of the ills which afflict present-day society, the recital of which however, Venerable Brothers, should not cause us to lose hope of finding their appropriate remedy, since the evils themselves seem to suggest a way out of these difficulties.

First, and most important of all, for mankind is the need of spiritual peace. We do not need a peace that will consist merely in acts of external or formal courtesy, but a peace which will penetrate the souls of men and which will unite, heal, and reopen their

hearts to that mutual affection which is born of brotherly love. The peace of Christ is the only peace answering this description: "let the peace of Christ rejoice in your hearts." (Collossians iii, 15) Nor is there any other peace possible than that which Christ gave to His disciples (John xiv, 27) for since He is God, He "beholdeth the heart" (I Kings xvi, 7) and in our hearts His kingdom is set up. Again, Jesus Christ is perfectly justified when He calls this peace of soul His own for He was the first Who said to men, "all you are brethren." (Matt. xxiii, 8) He gave likewise to us, sealing it with His own life's blood, the law of brotherly love, of mutual forbearance—"This is my commandment, that you love one another, as I have loved you." (John xv, 12) "Bear ye one another's burdens; and so you shall fulfil the law of Christ." (Galatians vi, 2)

From this it follows, as an immediate consequence, that the peace of Christ can only be a peace of justice according to the words of the prophet "the work of justice shall be peace" (Isaias xxxii, 17) for he is God "who judgest justice." (Psalms ix, 5) But peace does not consist merely in a hard inflexible justice. It must be made acceptable and easy by being compounded almost equally of charity and a sincere desire for reconciliation. Such peace was acquired for us and the whole world by Jesus Christ, a peace which the Apostle in a most expressive manner incarnates in the very person of Christ Himself when he addresses Him, "He is our peace," for it was He Who satisfied completely

divine justice by his death on the cross, destroying thus in His own flesh all enmities toward others and making peace and reconciliation with God possible for mankind. (Ephesians ii, 14) Therefore, the Apostle beholds in the work of Redemption, which is a work of justice at one and the same time, a divine work of reconciliation and of love. "God indeed was in Christ, reconciling the world to himself." (II Corinthians v, 19) "God so loved the world, as to give his only begotten Son." (John iii, 16)

Thomas Aquinas, the Angel of the Schools, also discovered in this fact the very formula and essence of our belief, for he writes that a true and lasting peace is more a matter of love than of justice. The reason for his statement is that it is the function of justice merely to do away with obstacles to peace, as for example, the injury done or the damage caused. Peace itself, however, is an act and results only from love. (*Summa Theologica*, II–II, Q. 29 Art. 3, Ad. III)

Of this peace of Christ, which dwells in our hearts and is, in effect, the love of God, We can repeat what the Apostle has said of the kingdom of God which also rules by love—"the kingdom of Christ is not meat and drink." (Romans xiv, 17) In other words, the peace of Christ is not nourished on the things of earth, but on those of heaven. Nor could it well be otherwise, since it is Jesus Christ Who has revealed to the world the existence of spiritual values and has obtained for them their due appreciation. He has said, "For what doth it

profit a man, if he gain the whole world, and suffer the loss of his own soul?" (Matt. xvi, 26) He also taught us a divine lesson of courage and constancy when He said, "Fear ye not them that kill the body, and are not able to kill the soul: but rather fear him that can destroy both soul and body in hell." (Matt. x, 28; Luke xii, 14)

This does not mean that the peace of Christ, which is the only true peace, exacts of us that we give up all worldly possessions. On the contrary, every earthly good is promised in so many words by Christ to those who seek His peace: "Seek ye first the kingdom of God, and his justice, and all these things shall be added unto you." (Matt. vi, 33; Luke xii, 31)

This peace of Christ, however, surpasses all human understanding—"the peace of God which surpasseth all understanding" (Philippians iv, 7), and for this very reason dominates our sinful passions and renders such evils as division, strife, and discord, which result solely from the unrestrained desire for earthly possessions, impossible. If the desire for worldly possessions were kept within bounds and the place of honor in our affections given to the things of the spirit, which place undoubtedly they deserve, the peace of Christ would follow immediately, to which would be joined in a natural and happy union, as it were, a higher regard for the value and dignity of human life. Human personality, too, would be raised to a higher level, for man has been ennobled by the Blood of Christ and

made kin to God Himself by means of holiness and the bond of brotherly love which unites us closely with Christ, by prayer and by the reception of the Sacraments, means infallibly certain to produce this elevation to and participation in the life of God, by the desire to attain everlasting possession of the glory and happiness of heaven which is held out to all by God as our goal and final reward.

We have already seen and come to the conclusion that the principal cause of the confusion, restlessness, and dangers which are so prominent a characteristic of false peace is the weakening of the binding force of law and lack of respect for authority, effects which logically follow upon denial of the truth that authority comes from God, the Creator and Universal Law-giver.

The only remedy for such state of affairs is the peace of Christ since the peace of Christ is the peace of God, which could not exist if it did not enjoin respect for law, order, and the rights of authority. In the Holy Scriptures We read: "My children, keep discipline in peace." (Ecclesiasticus xli, 17) "Much peace have they that love thy law, O Lord." (Psalms cxviii, 165) "He that feareth the commandment, shall dwell in peace." (Proverbs xiii, 13) Jesus Christ very expressly states: "Render to Cæsar the things that are Cæsar's." (Matt. xxii, 21) He even recognized that Pilate possessed authority from on High (John xiv, 11) as he acknowledged that the scribes and Pharisees who

though unworthy sat in the chair of Moses (Matt. xxiii, 2) were not without a like authority. In Joseph and Mary, Jesus respected the natural authority of parents and was subject to them for the greater part of His life. (Luke ii, 51) He also taught, by the voice of His Apostle, the same important doctrine: "Let every soul be subject to higher powers: for there is no power but from God." (Romans xiii, 1; cf. also 1 Peter ii, 13, 18)

If we stop to reflect for a moment that these ideals and doctrines of Jesus Christ, for example, his teachings on the necessity and value of the spiritual life, on the dignity and sanctity of human life, on the duty of obedience, on the divine basis of human government, on the sacramental character of matrimony and by consequence the sanctity of family life—if we stop to reflect, let Us repeat, that these ideals and doctrines of Christ (which are in fact but a portion of the treasury of truth which He left to mankind) were confided by Him to His Church and to her alone for safekeeping, and that He has promised that His aid will never fail her at any time for she is the infallible teacher of His doctrines in every century and before all nations, there is no one who cannot clearly see what a singularly important rôle the Catholic Church is able to play, and is even called upon to assume, in providing a remedy for the ills which afflict the world today and in leading mankind toward a universal peace.

Because the Church is by divine institution the sole depository and interpreter of the ideals and teachings

of Christ, she alone possesses in any complete and true sense the power effectively to combat that materialistic philosophy which has already done and, still threatens, such tremendous harm to the home and to the state. The Church alone can introduce into society and maintain therein the prestige of a true, sound spiritualism, the spiritualism of Christianity which both from the point of view of truth and of its practical value is quite superior to any exclusively philosophical theory. The Church is the teacher and an example of world good-will, for she is able to inculcate and develop in mankind the "true spirit of brotherly love" (St. Augustine, *De Moribus Ecclesiae Catholicae*, i, 30) and by raising the public estimation of the value and dignity of the individual's soul help thereby to lift us even unto God.

Finally, the Church is able to set both public and private life on the road to righteousness by demanding that everything and all men become obedient to God "Who beholdeth the heart," to His commands, to His laws, to His sanctions. If the teachings of the Church could only penetrate in some such manner as We have described the inner recesses of the consciences of mankind, be they rulers or be they subjects, all eventually would be so apprised of their personal and civic duties and their mutual responsibilities that in a short time "Christ would be all, and in all." (Colossians iii, 11)

Since the Church is the safe and sure guide to con-

science, for to her safe-keeping alone there has been confided the doctrines and the promise of the assistance of Christ, she is able not only to bring about at the present hour a peace that is truly the peace of Christ, but can, better than any other agency which We know of, contribute greatly to the securing of the same peace for the future, to the making impossible of war in the future. For the Church teaches (she alone has been given by God the mandate and the right to teach with authority) that not only our acts as individuals but also as groups and as nations must conform to the eternal law of God. In fact, it is much more important that the acts of a nation follow God's law, since on the nation rests a much greater responsibility for the consequences of its acts than on the individual.

When, therefore, governments and nations follow in all their activities, whether they be national or international, the dictates of conscience grounded in the teachings, precepts, and example of Jesus Christ, and which are binding on each and every individual, then only can we have faith in one another's word and trust in the peaceful solution of the difficulties and controversies which may grow out of differences in point of view or from clash of interests. An attempt in this direction has already and is now being made; its results, however, are almost negligible and, especially so, as far as they can be said to affect those major questions which divide seriously and serve to arouse nations one against the other. No merely human institution of

today can be as successful in devising a set of international laws which will be in harmony with world conditions as the Middle Ages were in the possession of that true League of Nations, Christianity. It cannot be denied that in the Middle Ages this law was often violated; still it always existed as an ideal, according to which one might judge the acts of nations, and a beacon light calling those who had lost their way back to the safe road.

There exists an institution able to safeguard the sanctity of the law of nations. This institution is a part of every nation; at the same time it is above all nations. She enjoys, too, the highest authority, the fullness of the teaching power of the Apostles. Such an institution is the Church of Christ. She alone is adapted to do this great work, for she is not only divinely commissioned to lead mankind, but moreover, because of her very make-up and the constitution which she possesses, by reason of her age-old traditions and her great prestige, which has not been lessened but has been greatly increased since the close of the War, cannot but succeed in such a venture where others assuredly will fail.

It is apparent from these considerations that true peace, the peace of Christ, is impossible unless we are willing and ready to accept the fundamental principles of Christianity, unless we are willing to observe the teachings and obey the law of Christ, both in public and private life. If this were done, then society being

placed at last on a sound foundation, the Church would be able, in the exercise of its divinely given ministry and by means of the teaching authority which results therefrom, to protect all the rights of God over men and nations.

It is possible to sum up all We have said in one word, "the Kingdom of Christ." For Jesus Christ reigns over the *minds of individuals* by His teachings, in their hearts by His love, in each one's life by the living according to His law and the imitating of His example. Jesus reigns over the *family* when it, modeled after the holy ideals of the sacrament of matrimony instituted by Christ, maintains unspotted its true character of sanctuary. In such a sanctuary of love, parental authority is fashioned after the authority of God, the Father, from Whom, as a matter of fact, it originates and after which even it is named. (Ephesians iii, 15) The obedience of the children imitates that of the Divine Child of Nazareth, and the whole family life is inspired by the sacred ideals of the Holy Family. Finally, Jesus Christ reigns over *society* when men recognize and reverence the sovereignty of Christ, when they accept the divine origin and control over all social forces, a recognition which is the basis of the right to command for those in authority and of the duty to obey for those who are subjects, a duty which cannot but ennoble all who live up to its demands. Christ reigns where the position in society which He Himself has assigned to His Church is recognized,

for He bestowed on the Church the status and the constitution of a society which, by reason of the perfect ends which it is called upon to attain, must be held to be supreme in its own sphere; He also made her the depository and interpreter of His divine teachings, and, by consequence, the teacher and guide of every other society whatsoever, not of course in the sense that she should abstract in the least from their authority, each in its own sphere supreme, but that she should really perfect their authority, just as divine grace perfects human nature, and should give to them the assistance necessary for men to attain their true final end, eternal happiness, and by that very fact make them the more deserving and certain promoters of their happiness here below.

It is, therefore, a fact which cannot be questioned that the true peace of Christ can only exist in the Kingdom of Christ—"the peace of Christ in the Kingdom of Christ." It is no less unquestionable that, in doing all we can to bring about the re-establishment of Christ's kingdom, we will be working most effectively toward a lasting world peace.

Pius X in taking as his motto "To restore all things in Christ" was inspired from on High to lay the foundations of that "work of peace" which became the program and principal task of Benedict XV. These two programs of Our Predecessors We desire to unite in one—the re-establishment of the Kingdom of Christ by peace in Christ—"the peace of Christ in the Kingdom

DOMINICAN COLLEGE
LIBRARY
SAN RAFAEL

of Christ." With might and main We shall ever strive to bring about this peace, putting Our trust in God, Who, when He called Us to the Chair of Peter, promised that the divine assistance would never fail Us. We ask that all assist and co-operate with Us in this Our mission. Particularly We ask you to aid us, Venerable Brothers, you, His sheep, whom Our leader and Lord, Jesus Christ, has called to feed and to watch over as the most precious portion of His flock, which comprises all mankind. For, it is you whom the "Holy Ghost hath placed to rule the Church of God" (Acts xx, 28), you to whom above all, and principally, God "hath given the ministry of reconciliation, and who for Christ therefore are ambassadors." (II Cor. v, 18, 20) You participate in His teaching power and are "the dispensers of the mysteries of God." (I Cor. iv, 1) You have been called by Him "the salt of the earth," "the light of the world" (Matt. v, 13, 14), fathers and teachers of Christian peoples, "a pattern of the flock from the heart" (I Peter v, 3), and "you shall be called great in the kingdom of heaven." (Matt. v, 19) In fine, you are the links of gold, as it were, by which "the whole body of Christ, which is the Church, is held compacted and fitly joined together" (Ephesians iv, 15, 16), built as it is on the solid rock of Peter.

Of your praiseworthy industry, We have had a quite recent proof on the occasion of the International Eucharistic Congress held in Rome and of the celebra-

tion of the Centenary of the Sacred Congregation of the Propagation of the Faith, when several hundred bishops from all sections of the globe were reunited with Us before the tomb of the Holy Apostles. That brotherly reunion, so solemn, because of the great number and high dignity of the bishops who were present, carried our thoughts to the possibility of another similar meeting of the whole episcopate here in the center of Catholic unity, and of the many effective results which might follow such a meeting toward the reestablishment of the social order after the terrible disorders through which we have just passed. The very proximity of the Holy Year fills Us with the solemn hope that this Our desire may be fully realized.

We scarcely dare to include, in so many words, in the program of Our Pontificate the reassembling of the Ecumenical Council which Pius IX, the Pontiff of Our youth, had called but had failed to see through except to the completion of a part, albeit most important, of its work. We as the leader of the chosen people must wait and pray for an unmistakable sign from the God of mercy and of love of His holy will in this regard. (Judges vi, 17)

In the meantime, though We are quite conscious that it is not necessary for Us to exhort you to greater and more zealous efforts but rather to bestow on you the praise which you so richly deserve, yet the very consciousness of Our Apostolic Office, of the fact that We are the Common Father of all, constrains Us to

beseech you to exhibit at all times a very special and tender love toward that large family of spiritual children which is, in a very special way, committed to your immediate supervision. From the reports received from you by Us and by public fame, which is amply confirmed in the press and in many other ways, We know only too well what thanks We should, in union with you, render to the Good God for the great work which, as the occasion permitted, He has done through you and through your predecessors, both for your clergy and for your faithful people, a work which has come to maturity in our own times and which We see being multiplied on all sides in a most fruitful manner.

In particular, We refer to the numberless and diverse activities initiated for the education and development, as well as for the sanctification of both the clergy and laity, the organizations of clergy and laity formed to aid the missions in their manifold activities, both physical and moral, of the natural and the supernatural order, by the spreading far and wide of the Kingdom of Christ. We refer to the various organizations of young people which have helped to develop such ardent and true love for the Holy Eucharist and such tender devotion for the Blessed Virgin, virtues which have made certain their faith, their purity, and their union one with another: to the solemn celebrations in honor of the Blessed Sacrament, at which the Divine Prince of Peace is honored by truly royal triumphal processions, for about the Sacred Host, center of peace

and love, gather multitudes from every country and the representatives of all peoples and nations, joined together in a union most wonderful by one and the same faith, in adoration, in prayer, and in the enjoyment of all heavenly graces.

The fruits of such piety are manifest, the widespread diffusion and great activity of the apostolate which, by prayer, word of mouth, by the religious press, by personal example, by works of charity seeks in every way possible to lead souls to the Sacred Heart of Jesus and to restore to the same Sacred Heart His sovereign rule over the family and over society. We refer also to the *holy battle* waged on so many fronts to vindicate for the family and the Church the natural and divinely given rights which they possess over education and the school. Finally, We include among these fruits of piety that whole group of movements, organizations, and works so dear to Our fatherly heart which passes under the name of "Catholic Action," and in which We have been so intensely interested.

All these organizations and movements ought not only to continue in existence, but ought to be developed more and more, always of course as the conditions of time and place seem to demand. There can be no question of the fact that these conditions are at times very difficult and exact of both pastors and the faithful a great and increasing amount of sacrifice and labor. But since such work is vitally necessary, it is without question an essential part of our Christian life

and of the sacred ministry and is therefore indissolubly bound up with the restoration of the Kingdom of Christ and the re-establishment of that true peace which can be found only in His Kingdom—"the peace of Christ in the Kingdom of Christ."

Tell, therefore, your clergy, Venerable Brothers, whom We know have labored so devotedly in these different fields of activity for the Church of Christ, and whose work We have seen at close range and have even participated in and which We appreciate so highly, tell them that when they co-operate with you, they are united with Christ and guided by Him through you; that at the same time they also co-operate with Us, and that We bless them with Our fatherly blessing.

It is scarcely necessary to add, Venerable Brothers, how much We depend on the regular clergy to aid in the successful execution of the different parts of Our program. You know as well as We what a magnificent contribution they have made to the interior life of the Church and to the spread of the Kingdom of Christ. They are actuated not only by the precepts but by the counsels of Christ. Both in the holy silence of the cloister and in pious works outside convent walls they exhibit the high ideals of Christian perfection by their works of true piety, by their keeping uppermost in the minds of Christian people the pure ideals of Christ, by the example which they give due to their self-sacrificing renunciation of all worldly comforts and material goods, by their acquisition of spiritual treasures. Be-

cause of the consecration of their whole being to the common good, they undertake truly miraculous activities which succor every ill spiritual and bodily, and help all in finding a sure remedy or assistance from the evils which we must encounter. As the history of the Church bears witness, members of the religious orders under the inspiration of God's love, have often gone to such lengths in their work of preaching the Gospel that they have given up their lives for the salvation of souls, thus by their death spreading the unity of the faith and the doctrine of Christian brotherhood and at the same time extending farther and farther the boundaries of the Kingdom of Christ.

Tell your faithful children of the laity that when, united with their pastors and their bishops, they participate in the works of the apostolate, both individual and social, the end purpose of which is to make Jesus Christ better known and better loved, then they are more than ever "a chosen generation, a kingly priesthood, a holy nation, a purchased people," of whom St. Peter spoke in such laudatory terms. (I Peter ii, 9) Then, too, they are more than ever united with Us and with Christ, and become great factors in bringing about world peace because they work for the restoration and spread of the Kingdom of Christ. Only in this Kingdom of Christ can we find that true human equality by which all men are ennobled and made great by the selfsame nobility and greatness, for each is ennobled by the precious blood of Christ. As for those who are in

authority, they are, according to the example of Our Lord Jesus Christ, but ministers of the good, servants of the servants of God, particularly of the sick and of those in need.

However, these very social changes, which have created and increased the need of co-operation between the clergy and laity to which We have just referred, have themselves brought along in their wake new and most serious problems and dangers. As an after-effect of the upheaval caused by the Great War and of its political and social consequences, false ideas and unhealthy sentiments have, like a contagious disease, so taken possession of the popular mind that We have grave fears that even some among the best of our laity and of the clergy, seduced by the false appearance of truth which some of these doctrines possess, have not been altogether immune from error.

Many believe in or claim that they believe in and hold fast to Catholic doctrine on such questions as social authority, the right of owning private property, on the relations between capital and labor, on the rights of the laboring man, on the relations between Church and State, religion and country, on the relations between the different social classes, on international relations, on the rights of the Holy See and the prerogatives of the Roman Pontiff and the Episcopate, on the social rights of Jesus Christ, Who is the Creator, Redeemer, and Lord not only of individuals but of nations. In spite of these protestations, they speak, write,

and, what is more, act as if it were not necessary any longer to follow, or that they did not remain still in full force, the teachings and solemn pronouncements which may be found in so many documents of the Holy See, and particularly in those written by Leo XIII, Pius X, and Benedict XV.

There is a species of moral, legal, and social modernism which We condemn, no less decidedly than We condemn theological modernism.

It is necessary ever to keep in mind these teachings and pronouncements which We have made; it is no less necessary to reawaken that spirit of faith, of supernatural love, and of Christian discipline which alone can bring to these principles correct understanding, and can lead to their observance. This is particularly important in the case of youth, and especially those who aspire to the priesthood, so that in the almost universal confusion in which we live they at least, as the Apostle writes, will not be "tossed to and fro, and carried about with every wind of doctrine by the wickedness of men, by cunning craftiness, by which they lie in wait to deceive." (Ephesians iv, 14)

From this Apostolic Center of the Church of Christ, We turn Our eyes toward those who, unfortunately in great numbers, are either ignorant of Christ and His Redemption or do not follow in their entirety His teachings, or who are separated from the unity of His Church and thus are without His Fold, although they too have been called by Christ to membership in His

Church. The Vicar of the Good Shepherd, seeing so many of his sheep gone astray, cannot but recall and make his own the simple but expressive words of Christ, words which are permeated through and through by the longings born of divine desire: "And other sheep I have, that are not of this fold: them also I must bring." (John x, 16) He cannot but rejoice in that wonderful prophecy which filled even the Sacred Heart of Jesus with joy. "And they shall hear my voice, and there shall be one fold and one shepherd." May God, and We join with you and with all the faithful in this prayer, shortly bring to fulfillment His prophecy by transforming this consoling vision of the future into a present reality.

One of the outstanding manifestations of this religious unity, and a happy augury for the future, is that altogether unexpected, but well-known fact of which you have knowledge, Venerable Brothers, a fact not pleasing to some perhaps, but certainly very consoling both to Us and to you, namely, that recently the representatives and rulers of practically every nation, motivated by a common and instinctive desire for union and peace, have turned to this Apostolic See in order to bind themselves closer to Us or to renew in some cases the bonds of amity and friendship which had joined us together previously. We rejoice at this fact, not merely because it increases the prestige of Holy Church, but because it is becoming increasingly

evident on all sides, and especially from actual experience, what great possibilities for peace and happiness, even here below, such a union with Us possesses for human society. Although the Church is committed by God, first of all, to the attainment of spiritual and imperishable purposes, however, because of the very intimate and necessary connection of things one with another, such a mission serves likewise to advance the temporal prosperity of nations and individuals, even more so than if she were instituted primarily to promote such ends.

The Church does not desire, neither ought she to desire, to mix up without a just cause in the direction of purely civil affairs. On the other hand, she cannot permit or tolerate that the state use the pretext of certain laws or unjust regulations to do injury to the rights of an order superior to that of the state, to interfere with the constitution given the Church by Christ, or to violate the rights of God Himself over civil society.

We make Our very own, Venerable Brothers, the words which Benedict XV, of happy memory, used in the last allocution which he pronounced at the Consistory of November twenty-first of last year, when he spoke of the treaties asked for or proposed to Us by various states: "We cannot possibly permit that anything harmful to the dignity or liberty of the Church creep into these treaties, for it is all-important

that the safety and freedom of the Church be guarded at all times, and especially in our own days, and this in the lasting interests of human society itself."

It is scarcely necessary to say here how painful it is to Us to note that from this galaxy of friendly powers which surround Us one is missing, Italy, Our own dear native land, the country where the hand of God, who guides the course of history, has set down the Chair of His Vicar on earth, in this city of Rome which, from being the capital of the wonderful Roman Empire, was made by Him the capital of the whole world, because He made it the seat of a sovereignty which, since it extends beyond the confines of nations and states, embraces within itself all the peoples of the whole world. The very origin and divine nature of this sovereignty demands, the inviolable rights of conscience of millions of the faithful of the whole world demand that this sacred sovereignty must not be, neither must it ever appear to be, subject to any human authority or law whatsoever, even though that law be one which proclaims certain guaranties for the liberty of the Roman Pontiff.

The true guaranties of liberty, in no way injurious, but on the contrary of incalculable benefit to Italy, which Divine Providence, the ruler and arbiter of mankind, has conferred upon the sovereignty of the Vicar of Christ here below, these guaranties which for centuries have fitted in so marvelously with the divine designs in order to protect the liberty of the Roman

Pontiff, neither Divine Providence itself has manifested nor human ingenuity has as yet discovered any substitute which would compensate for the loss of these rights; these guaranties We declare have been and are still being violated. Whence it is that there has been created a certain abnormal condition of affairs which has grievously troubled and, up to the present hour, continues to trouble the consciences of the Catholics of Italy and of the entire world.

We, therefore, who are now the heirs and depositories of the ideals and sacred duties of Our Venerated Predecessors, and like them alone invested with competent authority in such a weighty matter and responsible to no one but God for Our decisions, We protest, as they have protested before Us, against such a condition of affairs in defense of the rights and of the dignity of the Apostolic See, not because We are moved by any vain earthly ambition of which We should be ashamed, but out of a sense of Our duty to the dictates of conscience itself, mindful always of the fact that We too must one day die and of the awful account which We must render to the Divine Judge of the ministry which He has confided to Our care.

At all events, Italy has not nor will she have in the future anything to fear from the Holy See. The Pope, no matter who he shall be, will always repeat the words: "I think thoughts of peace not of affliction" (Jeremias xxix, 11), thoughts of a true peace which is founded on justice and which permit him truthfully

to say: "Justice and Peace have kissed." (Psalms lxxxiv, 11) It is God's task to bring about this happy hour and to make it known to all; men of wisdom and of good-will surely will not permit it to strike in vain. When it does arrive, it will turn out to be a solemn hour, one big with consequences not only for the restoration of the Kingdom of Christ, but for the pacification of Italy and the world as well.

We pray most fervently, and ask others likewise to pray for this much-desired pacification of society, especially at this moment when after twenty centuries the day and hour approach when all over the world men will celebrate the humble and meek coming among us of the Sweet Prince of Peace, at whose birth the heavenly hosts sang: "Glory be to God in the highest; and on earth peace to men of good will." (Luke ii, 14)

As an augury of this peace for mankind, may the Apostolic Blessing, which We invoke upon you and your flock, on your clergy, your people, on their families and homes bring happiness to the living, peace and eternal rest to the dead. From the depths of Our heart as a sign of Our fatherly love, We impart to you, to your clergy, and to your people, the Apostolic Blessing.

Given at Rome, at St. Peter's, on the twenty-third day of December, in the year 1922, the first of Our Pontificate.

PIUS XI.

ENCYCLICAL OF PIUS XI

on

THE THIRD CENTENARY OF THE DEATH OF ST. FRANCIS DE SALES

(*Rerum Omnium*)

In Our recent encyclical We examined the disorders with which the world today struggles for the purpose of discovering a sure remedy for such great evils. At that time We pointed out that the roots of these evils lie in the souls of men and that the sole hope of curing them is to have recourse to the assistance of the Divine Healer Jesus Christ by the means which He has placed at the disposal of His Holy Church. The great need of our day is to curb the unmeasured desires of mankind, desires which are the fundamental cause of wars and dissensions, which act, too, as a dissolving force in social life and in international relations. It is no less necessary to turn back the minds of men from the passing things of this world to those which are eternal, which latter unhappily are too often neglected by the great majority of mankind. If every individual would resolve faithfully to live up to his obligations, a great

social improvement would be realized almost immediately. Such an improvement is precisely the objective of the teachings and ministry of the Church, for her special mission is to instruct mankind by the preaching of truths which have been divinely revealed and to sanctify them by means of the grace of God. By the use of these methods she hopes to call back civil society to ways conformable to the spirit of Christ which once upon a time we followed. This she feels impelled to do as often as she finds society straying from the paths of righteousness.

The Church is most successful in this work of sanctification when it is possible for her, through the mercy of God, to hold up to the imitation of the faithful one or other of her dearest children who has made himself conspicuous by the practice of every virtue. This work of sanctification is of the very genius of the Church, since she was made by Christ, her Founder, not only holy herself but the source of holiness in others. All who accept the guidance of her ministry should, by the command of God, do everything in their power to sanctify their own lives. As St. Paul says, "This is the will of God, your sanctification." (I Thess. iv, 3) Christ Himself has taught what this sanctification consists in—"Be ye therefore perfect as your heavenly Father is perfect." (Matt. v, 48)

We cannot accept the belief that this command of Christ concerns only a select and privileged group of souls and that all others may consider themselves

pleasing to Him if they have attained a lower degree of holiness. Quite the contrary is true, as appears from the very generality of His words. The law of holiness embraces all men and admits of no exception. The great number of souls of every condition in life, both young and old, who as history informs us have reached the zenith of Christian perfection, these saints felt in themselves the weaknesses of human nature and had to conquer the selfsame temptations as we. So true is this that, as St. Augustine has so beautifully written, "God does not ask the impossible of us. But when He does order us to do something He, by His very commands, admonishes us to do that which we are able to do and to ask from Him for assistance in that which we are not of ourselves able to do." (*de Natura et Gratia*, Chap. 43, No. 50.)

The solemn commemoration last year of the third centenary of the canonization of five great saints—Ignatius Loyola, Francis Xavier, Philip Neri, Teresa of Jesus, and Isidore the Farmer—helped greatly, Venerable Brothers, toward reawakening among the faithful a love for the Christian life. We are now happily called upon to celebrate the Third Centenary of the entrance into heaven of another great saint, one who was remarkable not only for the sublime holiness of life which he achieved but also for the wisdom with which he directed souls in the ways of sanctity. This saint was no less a person than Francis de Sales, Bishop of Geneva and Doctor of the Universal Church. Like

those brilliant examples of Christian perfection and wisdom to whom We have just referred, he seemed to have been sent especially by God to contend against the heresies begotten by the Reformation. It is in these heresies that we discover the beginnings of that apostasy of mankind from the Church, the sad and disastrous effects of which are deplored, even to the present hour, by every fair mind. What is more, it appears that Francis de Sales was given to the Church by God for a very special mission. His task was to give the lie to a prejudice which in his lifetime was deeply rooted and has not been destroyed even today, that the ideal of genuine sanctity held up for our imitation by the Church is impossible of attainment or, at best, is so difficult that it surpasses the capabilities of the great majority of the faithful and is, therefore, to be thought of as the exclusive possession of a few great souls. St. Francis likewise disproved the false idea that holiness was so hedged around by annoyances and hardships that it is inadaptable to a life lived outside cloister walls.

Our esteemed Predecessor, Benedict XV, referring to the five saints We have spoken of, also made mention of the approaching Centenary of the death of Francis de Sales and expressed the hope of writing particularly of him in an encyclical addressed to the whole world. Gladly We will try to fulfill this as well as the other wishes of Our Predecessor, for We look upon them as a sacred heritage left Us by him. In this particular

matter We follow his desires all the more willingly since We expect from this Centenary no less marvelous fruits than those which accompanied the feasts which have preceded it.

Whoever attentively reviews the life of St. Francis will discover that, from his earliest years, he was a model of sanctity. He was not a gloomy, austere saint but was most amiable and friendly with all, so much so that it can be said of him most truthfully, "her conversation (wisdom) hath no bitterness, nor her company any tediousness, but joy and gladness." (Wisdom, viii, 16) Endowed with every virtue, he excelled in meekness of heart, a virtue so peculiar to himself that it might be considered his most characteristic trait. His meekness, however, differed altogether from that artificial gentility which consists in the mere possession of polished manners and in the display of a purely conventional affability. It differed, too, both from the apathy which cannot be moved by any force and from the timidity which does not dare to become indignant, even when indignation is required of one. This virtue, which grew in the heart of St. Francis as a delightful effect of his love of God and was nourished by the spirit of compassion and tenderness, so tempered with sweetness the natural gravity of his demeanor and softened both his voice and manners that he won the affectionate regard of everyone whom he encountered.

No less well known are the ease and amiability with which he received everyone. Sinners and apostates

especially flocked to his house in order, with his help, to become reconciled to God and to amend their lives. He was most partial to unfortunate prisoners whom he, by a hundred artifices of charity, sought to console during his frequent visits to the prisons. He likewise showed great kindness to his own servants, whose sloth and gaucheries he bore with heroic patience. His kindness of heart never varied, no matter who the persons were with whom he had to deal, the hour of the day, the trying circumstances he had to meet. Not even heretics, who often proved themselves very offensive, ever found him a bit less affable or less accessible. Indeed, his zeal was so great that during the first year of his priesthood, he attempted, despite the opposition of his own father, to reconcile the people of La Chablais to the Church. In this he was gladly seconded by Granier, the Bishop of Geneva. To accomplish this work, he refused no duty whatsoever, he fled no danger, not even that of possible death. His imperturbable kindness stood him in better stead in effecting the conversion of so many thousands of people than even the broad learning and wonderful eloquence which characterized his performance of the many duties of the sacred ministry.

He was accustomed to repeat to himself, as a source of inspiration, that well known phrase, "Apostles battle by their sufferings and triumph only in death." It is almost unbelievable with what vigor and constancy he defended the cause of Jesus Christ among the people

of La Chablais. In order to bring them the light of faith and the comforts of the Christian religion, he was known to have traveled through deep valleys and to have climbed steep mountains. If they fled him, he pursued, calling after them loudly. Repulsed brutally, he never gave up the struggle; when threatened he only renewed his efforts. He was often put out of lodgings, at which times he passed the night asleep on the snow under the canopy of heaven. He would celebrate Mass though no one would attend. When, during a sermon, almost the entire audience one after another left the Church, he would continue preaching. At no time did he ever lose his mental poise or his spirit of kindness toward these ungrateful hearers. It was by such means as these that he finally overcame the resistance of his most formidable adversaries.

One would err, however, if he imagined that such a character as St. Francis de Sales possessed was a gift of nature, bestowed on him by the grace of God "with the blessing of meekness," as we so often read to have been the case of other blessed souls. On the contrary, Francis naturally was hot-tempered and easily aroused to anger. Since he had vowed to take as his model Jesus Who has said, "Learn of me, because I am meek, and humble of heart" (Matt. xi, 29) so, by means of constant watchfulness over himself and of violence to his own will, he succeeded in learning how to curb and to control to such an extent the promptings of nature that he became a living likeness of the God of

Peace and Meekness. This fact is proven amply by the testimony of the physicians who prepared his body for burial for when, as we read, they embalmed the body, they found his bile turned into stone which had been broken up into the smallest imaginable particles. They knew from this strange occurrence what terrible efforts it must have cost our Saint, over a period of fifty years, to conquer his naturally irritable temper.

The meekness of St. Francis was therefore an effect of his tremendous will power, constantly strengthened by his lively faith and the fires of divine love which burned within him. Certainly, to him We can apply the words of Holy Scripture, "Out of the strong came forth sweetness." (Judges xiv, 14) Is it any wonder, then, that this "pastoral kindliness" which he possessed and which, according to St. John Chrysostom "is more violent than any virtue" (Homily 58 on Genesis) possessed the power to attract hearts in that very measure of success which Christ Himself has promised to the meek—"Blessed are the meek: for they shall possess the land." (Matt. v, 4)

On the other hand, the great strength of will of this model of meekness manifested itself whenever he was compelled to stand in opposition to the powerful in order to protect the interests of God, the dignity of the Church, or the salvation of souls. Thus, on one occasion when he had received a letter in which he was threatened by the Senate of Chambery with the loss of part of his income, he lost no time in defending the

immunity of the Church's rights from this act of civil interference. He not only replied to the envoy sent him in a manner befitting his own high rank, but did not cease demanding reparation for the injury done until after he had received full satisfaction from the Senate. Equally firm was he when he dared face the anger of the Prince, before whom both he and his brethren had been falsely accused. Nor was he less vigorous in resisting the interference of statesmen in the bestowing of ecclesiastical benefices. Finally, when every other method had failed, he excommunicated those who persistently refused to pay their tithes to the Chapter of Geneva. He was in the habit, too, of reproaching with evangelical frankness the vices of the people and of unmasking the hypocrisy which tried to simulate virtue and piety. Although he was more respectful than possibly anyone else toward his sovereigns, he never for an instant stooped to flatter their passions or to bow down before their haughty pretensions.

Let us now see, Venerable Brothers, how St. Francis, who was himself such a loving model of holiness, showed to others by his writings the sure and easy path to Christian perfection, in this also imitating Christ, Who "began to do and to teach." (Acts i, 1)

St. Francis published many works of piety, among which we may single out his two best known books, *Philothea—An Introduction to the Devout Life* and *The Treatise on the Love of God.* In the *Introduction to the Devout Life* St. Francis, after showing clearly

how hardness of heart discourages one in the practice of virtue and is altogether foreign to genuine piety (he does not strip piety of that severity which is in harmony with the Christian manner of life) then sets himself expressly to prove that holiness is perfectly possible in every state and condition of secular life, and to show how each man can live in the world in such a manner as to save his own soul, provided only he keeps himself free from the spirit of the world.

At the same time we learn from the Saint how not only to perform the customary acts of everyday life, (with the exception, of course, of sin) but also a fact which all do not know, how to do these things correctly with the sole intention of pleasing God. He teaches us to observe the social conventions which he calls one of the charming effects of virtuous living, not to destroy our natural inclinations but to conquer them so that little by little without too much effort, like the dove, if by chance there has not been granted us the strength of the eagle, we may raise ourselves even to heaven itself. What the Saint means by this metaphor is that if we are not called to an extraordinary personal perfection, nevertheless we can attain holiness by sanctifying the actions of everyday life.

He wrote at all times in a dignified but facile style, varied now and then by a marvelous acuteness in thought and grace of expression, and by reason of these qualities his writings have proven themselves quite agreeable reading. After having pointed out how

we must flee sin, fight against our evil inclinations, and avoid all useless and harmful actions, he then goes on expounding the nature of those practices of piety which cause the soul to grow, as well as how it is possible for man to remain ever united to God. Following this, he shows how necessary it is to select out a special virtue for constant practice on our part until we can say that we have mastered it. He writes, too, on the individual virtues, on modesty, on moral and immoral language, on licit and dangerous amusements, on fidelity to God, on the duties of husband and wife, of widows, and of young women.

Finally, he teaches us how not only to conquer dangers, temptations, and the allurements of pleasure, but how every year it is necessary for each of us to renew and to rekindle his love of God by the making of holy resolutions. May it please God that this book, the most perfect of its kind in the opinion of contemporaries of the Saint, be read now as it formerly was by practically every one. If this were done, Christian piety certainly would flourish the world over and the Church of God could rejoice in the assurance of a widespread attainment of holiness by her children.

The Treatise on the Love of God, however, is a much more important and significant book than any of the others he published. In this work the saintly Doctor gives a veritable history of the love of God, explaining its origin and development among men, at the same time showing how divine love begins to cool and then

to languish. He also outlines the methods of developing and of growing in the love of God. When necessary he even goes deeply into explanations of the most difficult problems as, for example, that of efficacious grace, predestination, and the gift of faith. This he does not do dryly but, by reason of the agile and well-stored mind which he possessed, in such a way that his discussions abound in most beautiful language and are filled with an equally desirable unction. He was also accustomed to illustrate his thoughts by an almost infinite variety of metaphors, examples, and quotations taken for the most part from the Holy Scriptures, all of which gave the impression that what he wrote flowed no less from his heart and the depths of his being than from his intellect.

The principles of the spiritual life which are treated in the above-mentioned two books were also turned to the profit of souls by his daily ministry, the spiritual direction which he gave, and by the admirable *Letters* which he wrote. He applied the selfsame spiritual principles to the direction of the Sisters of the Visitation, which institution founded by him has preserved most faithfully, even to our own times, his spirit. The atmosphere of this particular religious community is one of moderation and loving kindness in all things. It was organized to receive young women, widows, and married women who, because of their weakness, illness, or advanced age, are physically unequal to the tasks which their religious fervor would gladly impose on them.

For this reason they are not obligated to long vigils or to the chanting of the holy office, neither are they required to undergo strict penances and mortifications. They are only held to the observance of their rule which is so mild and easy that all the Sisters, even those in poor health, are able to follow it.

But this very mildness and simplicity which characterize their rule ought to inspire the observance of it with such great love of God that the Sisters who glory in their title, Daughters of St. Francis de Sales, may become known for their perfect abnegation of self and for their humble obedience at all times. They, therefore, should do everything possible to acquire a solid and not a merely superficial virtue and to die always to themselves in order to live only for God. Is there anyone who cannot recognize in their manner of life that union of strength and meekness which is so much to be admired in St. Francis himself, their holy Founder?

It is necessary to pass over in silence many of the other writings of St. Francis in which however we may no less discover "that heaven-sent doctrine which, like a stream of living water, has watered the vineyard of the Lord . . . and has helped greatly in achieving the well-being of the people of God." (Apostolic Letter of Pius IX, 16 Nov. 1877) But, We cannot afford not to speak of his work entitled *Controversies,* in which unquestionably there is to be found a "full and complete demonstration of the truth of the Catholic Re-

ligion." (Apostolic Letter of Pius IX, 16 Nov. 1877)

The circumstances surrounding the mission of St. Francis to La Chablais are well known to you, Venerable Brothers, for when, towards the close of 1593, as we learn from history, the Duke of Savoy concluded a truce with the inhabitants of Berne and Geneva, nothing was thought more important in order to reconcile the population to the Church than to send them zealous and learned preachers who, by the persuasive force of their eloquence, would slowly but surely win back these people to their allegiance to the Faith.

The first missionary sent deserted the field of battle, either because he despaired of converting these heretics or because he feared them. But St. Francis de Sales who, as We have pointed out, had already offered himself for missionary work to the Bishop of Geneva, started on foot in September, 1594, without food or money, and accompanied by no one except a cousin of his, to take up this work. It was only after long and repeated fasts and prayers to God, by Whose aid alone he expected his mission to be successful, that he attempted to enter the country of the heretics. They, however, would not listen to his sermons. He sought then to refute their erroneous doctrines by means of loose leaflets which he wrote in the intervals between his sermons. These leaflets were distributed about in great quantities and passed from hand to hand with the object of having them find their way into the possession of the heretics.

This work of spreading about leaflets, however, gradually decreased and ceased altogether when the people of these parts in large numbers began to attend his sermons. These leaflets, written by the hand of the holy Doctor himself, were lost for a time after his death. Later, they were found and collected in a volume and presented to Our Predecessor, Alexander VII, who had the happiness, after the customary process of canonization, of ascribing St. Francis first among the blessed, and later among the saints.

In his *Controversies*, although the holy Doctor made large use of the polemical literature of the past, he exhibits nevertheless a controversial method quite peculiarly his own. In the first place, he proves that no authority can be said to exist in the Church of Christ unless it had been bestowed on her by an authoritative mandate, which mandate the ministers of heretical beliefs in no way can be said to possess. After having pointed out the errors of these latter concerning the nature of the Church, he outlines the notes of the true Church and proves that they are not to be found in the reformed churches, but in the Catholic Church alone. He also explains in a sound manner the *Rule of Faith* and demonstrates that it is broken by heretics, while on the other hand it is kept in its entirety by Catholics. In conclusion, he discusses several special topics, but only those leaflets which treat of the Sacraments and of Purgatory are now extant. In truth, the many explanations of doctrine and the arguments

which he has marshaled in orderly array, are worthy of all praise. With these arguments, to which must be added a subtle and polished irony that characterizes his controversial manner, he easily met his adversaries and defeated all their lies and fallacies.

Although at times his language appears to be somewhat strong, nevertheless, as even his opponents admitted, his writings always breathe a spirit of charity which was ever the controlling motive in every controversy in which he engaged. This is so true that even when he reproached these erring children for their apostasy from the Catholic Church, it is evident that he had no other purpose in mind than to open wide the gates by which they might return to the Faith. In the *Controversies* one readily perceives that same broad-mindedness and magnanimity of soul which permeate the books he wrote with the purpose of promoting piety. Finally, his style is so elegant, so polished, so impressive that the heretical ministers were accustomed to warn their followers against being deceived and won over by the flatteries of the missionary from Geneva.

After this brief résumé of the work and writings of St. Francis de Sales, Venerable Brothers, it only remains to exhort you to celebrate his Centenary as worthily as possible in your dioceses. We do not wish that this Centenary should become a mere commemoration of certain events of history which would turn out a purely sterile function, neither that it should be restricted to a few selected days. We do desire that,

throughout the whole year and up to the twenty-eighth of December, the day when St. Francis passed from earth to heaven, you do everything possible to instruct the faithful in the doctrines and virtues which characterized the holy Doctor.

First of all, you should make known and even explain with all diligence this encyclical both to your clergy and to the people committed to your care. Particularly We are most desirous that you do all in your power to call back the faithful to their duty of practicing the obligations and virtues proper to each one's state in life, since even in our own times the number is very large who never think of eternity and who neglect almost totally the salvation of their souls. Some are so immersed in business that they think of nothing but accumulating riches and, by consequence, the spiritual life ceases to exist for them. Others give themselves up entirely to the satisfaction of their passions and thus fall so low that they, with difficulty if at all, are able to appreciate anything which transcends the life of sense. Finally, there are many who give their every thought to politics, and this to such an extent, that while they are completely devoted to the welfare of the public, they forget altogether one thing, the welfare of their own souls. Because of these facts, Venerable Brothers, do you endeavor, following the example of St. Francis, to instruct thoroughly the faithful in the truth that holiness of life is not the privilege of a select few. All are called by God to a state of sanctity and

all are obliged to try to attain it. Teach them, too, that the acquisition of virtue, although it cannot be done without much labor (such labor has its own compensations, the spiritual consolations and joys which always accompany it) it is possible for everyone with the aid of God's grace, which is never denied us.

The meekness of St. Francis should be held up to the faithful in a very special way for their imitation, for this virtue recalls to our minds so well and expresses so truly the kindness of Jesus Christ. It possesses, too, in a remarkable degree the power to bind souls one to another. This virtue, wherever it is practiced among men, tends primarily to settle the differences both public and private which so often separate us. Likewise can we not hope that, through the practice of this virtue which we rightly call the external sign of the inner possession of divine love, there will result perfect peace and concord both in family life and among nations?

If human society were motivated by meekness, would this not become a powerful ally to the apostolate, as it is called, of the clergy and laity which has for its end-purpose the bettering of the world?

You can easily see, therefore, how important it is for the Christian people to turn to the example of holiness given by St. Francis, so that they may be edified thereby and may make his teachings the rule of their own lives. It would be impossible to exaggerate the value of his books and pamphlets, of which We have

written, to attain this purpose. These books ought to be distributed as widely as possible among Catholics, for his writings are easy to understand and can be read with great pleasure. They cannot but inspire in the souls of the faithful a love of true and solid piety, a love which the clergy can develop with most happy results if they but learn to assimilate thoroughly the teachings of St. Francis and to imitate the kindly qualities which characterized his preaching.

Venerable Brothers, history informs us that Our Predecessor, Clement VIII, in his time, anticipated Our conclusion that it would be a wonderful aid to the furthering of piety if the sermons and writings of St. Francis were brought to the attention of Christian peoples. This Pontiff, in the presence of Cardinals and other learned personages, after having gone deeply into the extent of the theological knowledge of St. Francis, who was then a bishop-elect, was seized with such admiration for him that he embraced him with great affection and addressed him in the following words: "Go, Son, 'drink water out of thy own cistern, and the streams of thy own well; let thy fountains be conveyed abroad, and in the streets divide thy waters'." (Prov. v, 15, 16)

In fact, St. Francis preached so well that his sermons were but "an exposition of the grace and power which dwelt within his own soul." His sermons, since they were largely made up of the teachings of the Bible and of the Fathers, became not only a source of

sound doctrine but were agreeable and persuasive to his hearers as well by reason of the sweetness of the love which filled his heart. It is not surprising then that such a great number of heretics returned to the Church because of his work and that, following the guidance of such a teacher, so many of the faithful have, during the last three hundred years, attained a truly high degree of perfection.

It is Our wish that the greatest fruits should be gained from this solemn Centenary by those Catholics who as journalists and writers expound, spread, and defend the doctrines of the Church. It is necessary that they, in their writings, imitate and exhibit at all times that strength joined always to moderation and charity, which was the special characteristic of St. Francis. He, by his example, teaches them in no uncertain manner precisely how they should write. In the first place, and this the most important of all, each writer should endeavor in every way and as far as this may be possible to obtain a complete comprehension of the teachings of the Church. They should never compromise where the truth is involved, nor, because of fear of possibly offending an opponent, minimize or dissimulate it. They should pay particular attention to literary style and should try to express their thoughts clearly and in beautiful language so that their readers will the more readily come to love the truth. When it is necessary to enter into controversy, they should be prepared to refute error and to overcome the wiles of the wicked,

but always in a way that will demonstrate clearly that they are animated by the highest principles and moved only by Christian charity.

Since St. Francis, up to this time, has not been named the Patron of Writers in any solemn and public document of this Apostolic See, We take this happy occasion, after mature deliberation and in full knowledge, by Our Apostolic authority, to hereby publish, confirm, and declare by this encyclical, everything to the contrary notwithstanding, St. Francis de Sales, Bishop of Geneva and Doctor of the Church, to be the Heavenly Patron of all Writers.

In order that the celebrations attending this Centenary should turn out to be both splendid and fruitful, Venerable Brothers, it would be well that there should be supplied to your flocks all those pious helps which will lead them to honor, with the veneration which is due him, this great light of the Church. May they, by his intercession, their souls purified from the stain of sin and fed at the table of the Eucharist, be led gently but forcefully to the acquiring of holiness, and that in a very short time. See to it, therefore, that in your episcopal cities and in every parish of your dioceses that some time during the course of this year, up to December twenty-eighth inclusive, a triduum or a novena be held, during which sermons should be preached, for it is all-important that the people be well instructed in those truths which, under the guidance of St. Francis, cannot but raise the level of their spiritual lives. We

leave it to your zeal to commemorate in any other way you think best the good works of this saintly bishop.

Meanwhile, for the good of souls, We grant, from the treasury of holy indulgences confided by God to Our custody, to all those who assist piously at the functions celebrated in honor of St. Francis, an indulgence of seven years and seven quarantines daily. On the last day of these functions, or on any other day one may choose, We grant, under the customary conditions, a plenary indulgence. In order to bestow a very special mark of Our affection on the Convent of the Sisters of the Visitation at Annecy, where the body of St. Francis rests—on the very altar over his body We have with great spiritual joy celebrated Mass—and on the Convent of Treviso where his heart is preserved, and on all other Visitation Convents, We grant during the functions which they will hold every month in thanksgiving to God, and over and above these days, on the twenty-eighth of December, but only for this particular year, to all who make the customary visits to their churches, the plenary indulgence, provided they confess and receive Holy Communion and pray according to Our intention.

We ask that you, Venerable Brothers, exhort your flocks to pray to the Holy Doctor for Us. Grant, O God, whose pleasure it is that We should govern His Church in these perilous times, that, under the patronage of St. Francis de Sales, who was gifted with a truly remarkable love and reverence for this Apostolic See

and who, in the *Controversies,* defended most valiantly its rights and its authority, it may happily come to pass that as many as are separated from the law and love of Christ shall return to the green pastures of the life eternal, that thus there may be given Us the opportunity to embrace them in unity and in the kiss of peace.

In the meanwhile, as a pledge of everlasting favors to come and in testimony of Our fatherly affection, We impart most lovingly to you, Venerable Brothers, to all your clergy, and to your people, the Apostolic Blessing.

Given at Rome, at St. Peter's, the twenty-sixth day of January, in the year 1923, the first of Our Pontificate.

PIUS XI.

ENCYCLICAL OF PIUS XI

on

THE SIXTH CENTENARY OF THE CANONIZATION OF ST. THOMAS AQUINAS

(*Studiorum Ducem*)

We have commanded that St. Thomas Aquinas be followed as the principal guide in teaching the subject-matter of the higher studies to all clerics. This We did in an apostolic letter written some time ago in which We confirmed all that has been laid down in Canon Law in this regard. As the day approaches when We are to celebrate the Sixth Centenary of his canonization there is offered Us a beautiful opportunity to insist upon this matter somewhat more in detail and to make known to all in what manner they can profit best by the teachings of this great master. Since true science and piety, the companions of all the virtues, are so wonderfully joined together, and since God is both Infinite Truth and Infinite Goodness, assuredly it is not sufficient in order to promote the glory of God by the salvation of souls—the principal and peculiar work of the Church—that the clergy be merely well instructed

in knowledge, but that they possess at the same time and in abundance, all those virtues proper to their state of life. This union of knowledge and piety, of learning and virtue, of truth and love, was the possession of the Angelic Doctor in a remarkable degree, so much so that it has been customary to represent him accompanied by a figure of the sun, for the reason that while he brings to the intellect the light of knowledge he increases at the same time in the will the flame of virtue.

It appears that God, the Source of all wisdom and holiness, wished to demonstrate in the person of Thomas how these two are complementary; how, for example, the exercise of virtue disposes the mind to contemplation of the truth, and how a profound contemplation of the truth, in its turn, renders the exercise of virtue the more noble and perfect. For whosoever leads a pure and upright life, whosoever holds his passions in check by means of virtuous living, can, like a man freed from a heavy burden, lift himself the more easily to the meditation of heavenly things, and can fix his mind better on the profound secrets of God, according to the words of St. Thomas himself, who wrote: "Life precedes knowledge; it is life that leads us to a knowledge of the truth." (*Commentary on Matthew,* Chap. V) If a man give himself up completely to the study of supernatural truths, he will thereby feel impelled more and more to a life of pefection. Such knowledge, the beauty of which charms and attracts

the whole man, certainly cannot be said to be dry and impractical; on the contrary, it is supremely practical.

These are the lessons, Venerable Brothers, which this Centenary imparts. In order to make them better known, We thought it well to write briefly of the sanctity and learning of Thomas Aquinas and to point out to you what salutary teachings one can find in this subject, both for the priesthood, especially for the junior clergy, and for the entire Christian people.

St. Thomas possessed all the moral virtues in the highest possible degree. These virtues were so interrelated and so inter-connected that, as he himself desired, they were bound together by that charity which "gives the form to the acts of all the virtues." (II–II, Q. XXIII, ad. 8; I–II, Q. LXV) When, however, we set out to discover the very special characteristics of his sanctity, we will find them first of all in that virtue by which Thomas seemed to resemble most the angels, that is to say, in his chastity, which virtue he had preserved under most trying circumstances and because of which fact he was found worthy to be girded by angels with a mystic cincture. There was at the same time joined to his exquisite purity a detachment from the goods of this world and a despisal of its honors. It is well known with what heroic constancy he overcame the obstinate and continued attempts of his relatives to compel him to remain in the world; it is also no less well known how, even when the Supreme Pontiff had of-

fered him the dignity of the episcopate, he begged the Pope not to insist upon placing upon his shoulders such formidable burdens. But the main characteristic of the holiness of St. Thomas is that which St. Paul has called "the word of wisdom" (I Cor. xii, 8) that is to say, the union in him of the twofold wisdom, infused and acquired, as they are called. With these two virtues certainly no others harmonize so well as humility, love of prayer, and love of God.

With reference to humility which must be looked upon as the foundation of all the virtues of St. Thomas, this virtue is shown best in his life by the fact that he lived under obedience to a mere lay brother. His humility is also manifested strikingly in his writings, all of which exhibit a wonderful spirit of reverence for the Fathers of the Church. "As he held the ancient Doctors of the Church in the highest reverence, so it seems that he was the heir to all their knowledge." (Leo XIII quoting Cardinal Cajetan in the Encyclical *Æterni Patris*.) His humility is also shown in a forceful manner by the fact that he used all the power of his superhuman genius only to win triumphs for the truth, without in the least seeking to enhance his own reputation. While philosophers labor to increase their own fame, he studied how to keep himself out of his teachings so that the light of divine truth might shine forth from them all the more brilliantly. Meanwhile, this humility, which was united with purity of heart and a remarkable assiduity in prayer, made of the soul of Thomas

a docile and willing instrument by means of which he might both receive and follow the lights and inspirations of the Holy Spirit, in which the very essence of contemplation consists. In order to obtain these graces from heaven it was his custom often to abstain from all food before study, to pass whole nights in prayer, and, from time to time, moved by a truly child-like faith, to lean his head against the tabernacle of the altar as well as sorrowing to turn his eyes towards the image of Jesus Crucified from which book he learned all that he knew, as he himself confessed to his friend, St. Bonaventure. Of St. Thomas it can truly be said what had been previously said of his Father and Master, Dominic, that he spoke only with and about God.

As St. Thomas was accustomed to view everything in God, the first cause and final end of all things, it became easy for him to follow both in the doctrines of the *Summa Theologica* as well as in his private life, the way of that twofold wisdom which he has so well defined. "By way of our acquired wisdom which we obtain through study, we can pass sound judgments on the things of God if we use reason in a perfect manner. But there is another road to wisdom, a road which starts from on high . . . and judges the things of God by a kind of wisdom which is of the selfsame nature as the very objects it considers. Such wisdom is a gift of the Holy Ghost . . . by means of which one becomes perfect in the things of God, not only understanding

but even experiencing them in himself." (II–II, Q. XLV, Art. 1, Ad. 2 and Art 2, c)

This divine wisdom which Thomas possessed by infusion from on High, and, which in his soul, was accompanied by the other gifts of the Holy Ghost, was constantly on the increase in much the same fashion as was his charity, mistress and queen of all the virtues. He believed implicitly in the doctrine that love of God should constantly grow in our souls, following the rule set down in the First Precept of the law: "Thou shalt love the Lord thy God with thy whole heart; because the whole and the perfect are one and the same. . . . The end of the commandment is love, as the Apostle teaches." (I Timothy i, 5) "Now, there are no limitations where the end is concerned but only in those things which help us to attain an end." (II–II, Q. CLXXXIV, Art. 3) For this reason the attainment of perfect charity is a matter of commandment; such perfection is the end towards which all must aspire, each according to his state of life. Since "the peculiar effect of love is that man tends toward God by uniting himself with Him through his affections for the reason that he no longer lives to himself but for God alone" (II–II, Q. XVII, Art. 6, Ad. 3), we can see how in Thomas divine love, together with the twofold wisdom already referred to, increased in such measure that it begot in him a complete forgetfulness of self. So great in fact was the effect of his love that to Jesus

Crucified who had said to him, "Thomas, thou hast written well of me. What reward dost thou ask?" the Saint replied, "Nothing else but Thee, Lord." Inspired by such love, he gave himself up completely in the interests of his neighbor to the writing of most excellent books, to the assisting of his brethren in their labors. He even divested himself of his garments in order to give them to the poor; he restored health to the sick, a fact which is proven by an incident which occurred in the Vatican Basilica on the Feast of Easter when he had preached, at which time he freed from a chronic hemorrhage a woman who had merely touched the hem of his garments.

In whom, We ask, is it possible to find in a more eminent degree than in the Angelic Doctor this "word of wisdom" so highly praised by St. Paul? St. Thomas did not think it enough merely to enlighten the intellects of men but sought in every possible way to turn their hearts toward love in return for such great love of man on the part of God, Who is the Cause of all things. "The love of God," he tells us in a sublime sentence, "is that virtue which infuses and creates goodness in all objects." (I, Q. XX, Art. 2) He never grew weary, in his treatment of the different mysteries of the Faith, of illustrating by each of them the marvelous diffusion of the goodness of God. He wrote: "It is of the very nature of the Highest Good that He should communicate Himself to others in the highest

degree; God did this in a surpassing way in the mystery of the Incarnation." (III, Q. I, Art. 1)

Nothing perhaps proves more conclusively the efficacy of both his genius and charity than the Office of the Blessed Sacrament which he composed. What great love he always had during life for the Holy Eucharist is clearly brought out by the words he uttered on his deathbed, when receiving the Holy Viaticum he said: "I receive Thee, price of the redemption of my soul, out of that love by means of which I have studied, watched, and labored."

After this brief survey of the principal virtues of Thomas it cannot but be an easy task to appreciate the excellence of his teachings which possess for the Church an authority and value without parallel. Our Predecessors are a unit in approving his teachings and always in the highest possible terms. Alexander IV did not hesitate to write the following to Thomas himself: "To our beloved son, Thomas Aquinas, a man superior because of the nobility of his birth and the purity of his morals, and who, by reason of the grace of God, succeeded in acquiring a veritable treasure of divine and human knowledge." After his death John XXII appeared to wish to canonize at one and the same time both the teachings and virtues of Thomas when, on the occasion of an address to the Cardinals assembled in Consistory, he gave expression to this remarkable sentence: "He was the light of the Church more than

any other doctor; the man who studies his writings even for one year will profit more thereby than another who during his whole lifetime concentrates on the teachings of other doctors."

The fame of his genius and of his superhuman knowledge was so great that St. Pius V inscribed him among the Doctors of the Church and confirmed his title of Angelic Doctor. In conclusion, does any other fact prove more conclusively the high esteem in which the Church has always held this great Doctor than that of placing together upon the altar during the Council of Trent two and only two volumes, the *Summa Theologica* and the Bible, as the sources of inspiration for the Fathers there assembled?

It is unnecessary to cite one by one the innumerable documents of the Holy See relative to this subject. There exists, however, fresh in Our minds the remembrance of the renaissance of the teachings of St. Thomas brought about by the authority and zeal of Leo XIII. So much fame has this action brought to Our Illustrious Predecessor that, as We have said many times before, that act alone would have been sufficient to bring everlasting glory to him even if he had not accomplished and commanded so many other important and great works. We follow, too, in the footsteps of Pius X of saintly memory, and particularly his Motu Proprio *Angelici Doctoris* where We find this beautiful thought: "Since the blessed death of the Holy Doctor there has never been held in the Church an Ecu-

menical Council at which he did not assist by virtue of his precious teachings." Our immediate and much lamented Predecessor, Benedict XV, demonstrated more than once the selfsame respect for St. Thomas. To Benedict there has fallen the honor of promulgating the Code of Canon Law, in which the *method,* the *teachings,* and the *principles* of the Angelic Doctor are fully approved. (Can. 1366, par. 2)

While We re-echo the chorus of praises bestowed on that great genius, St. Thomas, We not only approve of the fact that he is called the Angelic Doctor, but We bestow at the same time upon him the title Universal Doctor, since the Church has made her own his teachings as can easily be proven by a multitude of documents. It would take too much space to set out at length the reasons advanced by Our Predecessors for such a decision. Suffice it here to point out that Thomas wrote inspired by the supernatural grace which controlled his whole life, and that his writings, in which are expounded the principles and norms of all the sacred sciences, must be looked upon as of universal applicability.

In his treatment of divine things, both in his teaching and in his writings, he presented to theologians an illuminating example of the close relations which ought to exist between one's studies on the one hand and one's spiritual life on the other.

As we cannot truly say that a person possesses a precise knowledge of a far-distant country merely by

having read even exact and detailed accounts of it, for to become intimately acquainted with it there is required a long residence in that country, so no one is able to acquire an exact knowledge of God merely by diligent scientific research unless at the same time he be united with Him in perfect union. Now, the controlling purpose of every part of the theology of St. Thomas is precisely to enable us to lead a life of closer intimacy with God Himself. Just as he never tired, while a boy at Monte Cassino, of asking himself the question "Who is God?", so the books written by him on such subjects as the Creation, Man, the Law, the Virtues, and the Sacraments all treat of God principally as the Author of our eternal salvation.

In discussing the causes which so often make our studies ineffective, as for example, curiosity or an immoderate desire of acquiring knowledge, bluntness of intellect, aversion to hard work, and lack of perseverance, he found the remedy for such limitations solely in a most exact promptness where every task is concerned, a promptness vitalized by a love of piety and itself derived from the spiritual life. If theological study is guided by a threefold light, by the light of right reason, of infused faith, and by the gifts of the Holy Ghost, which gifts assist and perfect the operations of the intellect, certain it is that no one possessed this light more abundantly than Thomas, for after he had spent all the power of his great intellect on a particularly difficult problem, and in vain, he sought in all

humility from God the answer to these questions by means of fastings and prayer. God heard his prayers, and so benignly, that at times He even sent the Princes of the Apostles to teach Thomas the truth. Nor is it wonderful that Our Saint had reached towards the close of his life such a high degree of contemplation that his writings seemed to him, as he said, to be but *straw*. He was accustomed also to say that he could not dictate any longer. His thoughts were so concentrated on eternal truth that his one remaining desire was to see God. Such all-encompassing love of God and such great desire for the things of eternity are the principal effects, as St. Thomas himself teaches us, which we too should obtain from our theological studies.

While his example is a great lesson how we must conduct ourselves when we study a subject, he also instructs us by means of stable and firm principles how we must approach any particular science. To be specific, who has explained better than St. Thomas the nature and the subject-matter of philosophy, the relations of the different parts of philosophy to one another, and the importance of each of them? The following quotation illustrates well the profundity of his thought where he points out the agreements and harmony which exist between the various organs which go to make up what one might call the body of philosophy. He writes: "It is the work of the philosopher to bring about order. The reason for this statement is that wisdom or philosophy is the perfect product of human reason,

whose peculiar province it is to understand such order. The faculties of sense, it is true, know some things in an absolute manner, but the order which exists between these things is known only by the intellect and reason. Therefore, there exist different sciences according as there exist different orders which human reason considers. That order which reason actually brings into existence in its own acts is the order of rational philosophy, or logic. The province of logic is to study both the order which exists between the different elements of human discourse and the order which exists between the principles of thought viewed as principles or in the conclusions drawn from them. It is the function of natural philosophy, physics, to study the order which exists among objects in the universe, an order which reason studies but does not create; natural philosophy so viewed includes the study of metaphysics. The order which exists in the world of human acts is the subject-matter of moral philosophy, which may be divided into three parts: the first part studies the acts of the individual as they lead to the achievement of his end and is called monistics; the second studies the acts of the domestic or family world and is called economics; the third studies the acts of the political world and is called politics." (*Ethics,* Lect. 1) St. Thomas expounded with all care these different parts of philosophy, each according to its own method, commencing with those subjects most closely related to human reason and then passing to those more remote from

it, until finally he arrived at the "very summit of all things." (*Contra Gentiles,* II, Chap. LVI and IV, Chap. I)

The teachings of St. Thomas with reference to the value of human thought are beyond all controversy. He writes: "The human intellect by its own native power knows Being and everything which is a part of Being as such. On this knowledge we base our understanding of first principles." This doctrine destroys at their very roots the errors and opinions of those contemporary philosophers who deny that the intellect can perceive Being and contend that all we can possibly know are modifications of our own thoughts. Agnosticism, which was so roundly condemned by the encyclical *Pascendi,* has flowed precisely from these errors.

The arguments which St. Thomas used to prove the existence of God and that He alone is subsistent Being itself are today, as they were in the Middle Ages, the most valid proofs of these doctrines; arguments which offer at the same time a solid confirmation of the dogmas of the Church solemnly proclaimed by the Council of the Vatican and which are so well interpreted by Pius X in the following words: "God, the beginning and end of all things, can be known and his existence can be proven with all certainty by the unaided light of reason by means of created things, that is to say, by means of the visible work of creation, as we know with assurance a cause from the study of its effects." (*Sacrorum Antistitum,* 1 Sept. 1910) The metaphysical

teachings of St. Thomas, despite the fact that they are attacked frequently even today, retain all their cogency and brilliancy like gold which no acid can dissolve. Our Predecessor, Pius, well concludes with this added thought: "We cannot depart any distance from the teachings of St. Thomas, especially in metaphysics, without incurring grave loss." (Encyclical *Pascendi,* 8 Sept. 1907).

Philosophy is the queen of the sciences. However, given the present order of Divine Providence, we cannot call it the first or most excellent science for the reason that it does not include the study of all things viewed from every possible angle. St. Thomas proves, both at the beginning of the *Summa Theologica* and of the *Summa Contra Gentiles,* that there exists an order superior to nature and which, therefore, surpasses the powers of human reason, an order of which man would never have known the existence had it not been revealed to him by the good God. This order is the field of faith, and the science of faith is theology. He who possesses the more profound acquaintance with the documents of faith, together with a full and highly developed faculty of philosophizing, he it is who understands best this science. It is beyond question that the science of theology was carried to its highest perfection by St. Thomas for he possessed at one and the same time a perfect knowledge of the divine documents of the faith and a marvelous genius peculiarly adaptable to the task of philosophizing. Wherefore St.

Thomas is the chief master of all Catholic schools not only because of his philosophical teachings, but especially because of his theology. There exists no part of the wide field of theology in which he did not happily and successfully exercise the extraordinary richness of his mental gifts.

He founded on secure and incontrovertible foundations the science of apologetics by reason of the sound distinction which he made between faith and reason, between the natural and supernatural order. Thus, the Vatican Council, on the occasion when it defined that certain truths of religion can be discovered and known by human reason but that it is morally impossible to know without error all the truths of religion unless they had been revealed, and that as far as the mysteries of religion are concerned, a divine revelation is absolutely necessary, used the arguments not of other theologians but of St. Thomas. The Angelic Doctor always held firmly to the principle that those who take upon themselves the task of defending the doctrines of the Church should remember that "to assent to the truths of faith, despite the fact that they surpass human reason, is not a matter to be taken lightly." (*Contra Gentiles*, I, Chap. 6) As a matter of fact, he proved that, although the object of faith may be obscure in itself and hidden from us, nevertheless the reasons which induce a man to accept the faith are clear and easily recognizable, since "no one would believe unless he perceived that the truths in question should be be-

lieved in." (II–II, Ques. I, Art. 4) He adds that the Faith, far from being a burden to humanity or a yoke of bondage imposed upon us, must be esteemed a great benefit since the "Faith is for us but the beginning of life eternal." (*De Veritate*, Ques. XIV, Art. 2)

The remainder of theology, which deals with the interpretation of dogma, was done by St. Thomas in a singularly remarkable way. No other writer has so penetrated the very depths of this subject or expounded in more accurate fashion the august mysteries of the Faith, and in particular the mysteries of the intimate life of God, of the secrets of eternal predestination, of the supernatural government of this world, of the power conferred on rational creatures of achieving each his final end, of the work of the Redemption of mankind by Jesus Christ, which is continued in the Church by the sacraments, two means of salvation which St. Thomas looks upon as, in a certain fashion, "relics of the Divine Incarnation."

He outlined, too, a sound moral theology, one which directs with sureness the acts of man to the attainment of his supernatural end. Viewing his subject-matter as the perfect theologian which he was should, he did not fail to assign not only to individuals but to domestic and civil society as well those sure principles of life upon which are based the sciences of ethics, economics, and politics. Thus in the second part of the *Summa Theologica* we may find chapters which are unsurpassed on such subjects as the power and

rights of the father, the so-called domestic rights, on the rights of the state and of the nation, on natural rights and international law, on peace, war, justice, and property rights, on laws and their observance, on the duty of working for our individual welfare and for the welfare of the public. All these subjects he treats not only from the side of the natural but of the supernatural order as well. If these teachings of his were exactly and religiously observed by all men, both in their public and private lives, nothing else would be required to bring about among men that "peace of Christ in the Kingdom of Christ" for which the whole world so ardently sighs. There is this further reason that it is most desirable that we understand and appreciate more and more the teachings of St. Thomas on the rights of nations and on the laws which regulate the relations of peoples one with another, since these doctrines contain the true foundations for what is called today a "League of Nations."

His ascetic and mystical writings are no less valuable than his other works. Having first reduced the entire science of ethics to the rule of the virtues and of the gifts of the Holy Spirit, he defines in a marvelous way his teachings on this subject for the divers classes of men, for those who wish to live according to the ordinary rules of life, as well as for those who deliberately set out to attain Christian perfection and the fulness of the spiritual life in both of the two manners of life in which Christian perfection is found; namely, the

active and the contemplative life. Whoever would care to learn how the law of God's love grows in us, as charity and the gifts of the Holy Ghost, which are intimately associated with it, are increased, how the different states of life differ one from the other, what the state of perfection is, the religious state, the apostolate, and what is the exact nature of each, as well as other aspects of ascetical and mystical theology, such a man must go, first of all, to the Angelic Doctor for this information.

He was most particular to base all his teachings on the Sacred Scriptures. Convinced that the Bible was in each and every one of its parts the word of God, St. Thomas insisted that we interpret it according to the selfsame rules which Our Predecessors, Leo XIII, in the encyclical *Providentissimus Deus*, and Benedict XV, in the encyclical *Spiritus Paraclitus,* laid down. Given the principle that "the Holy Spirit is the principal author of the Sacred Scriptures . . . man, the writer, being but an instrument of God" (*Quodlib.*, VII, Art. 14, Ad. 5), it follows that no one can doubt the historical authority of the Biblical recitals. Accepting as a foundation for interpretation the normal significance of a word, that is to say, its literal meaning, St. Thomas was able to derive therefrom all the varied richness of the spiritual sense which embraces, as he has shown, the threefold type of interpretation, the allegorical, the topological, and the anagogic.

In conclusion, our Saint possessed the gift and

singular privilege of being able to translate his scientific doctrines into prayers and hymns for the sacred liturgy. He thus became the great poet and herald of the Blessed Eucharist. The Catholic Church most solemnly uses and always will use, all over the world and among all nations in her sacred rites these songs of St. Thomas from which there is exhaled the highest fervor of the soul in its approach to God by means of prayer and which contain at the same time the most precise expression of our traditional teachings concerning the August Sacrament, which belief assuredly merits to be called the Mystery of Faith par excellence. Considering all these things and recalling to memory the praise of St. Thomas uttered by Christ Himself, to which We called attention already in this letter, no one need be surprised that there has been bestowed upon him also the title of Eucharistic Doctor.

From all that has been written up to this point, We draw these practical conclusions. Above everything else it is necessary that our youth take St. Thomas as their especial model and that they try to imitate and follow as carefully as possible the great virtues which stand out so prominently in his life, and in particular the virtues of humility, the ground of the spiritual life, and of purity. They can learn from this man's life, he who had no equal in intellect, and, from his teachings, how to restrain every movement of pride, how to implore humbly upon their studies an abundance of the light of God. From this teacher, too, they can

learn how to flee with all their power from the allurements of pleasure so that they may be able to contemplate the truth with a clear vision. These truths St. Thomas teaches in his own life not only, but also theoretically, for he has written: "If a man abstain from sensual delights in order to give himself up the more completely to a study of the truth, such a one acts according to right reason." (II–II, Ques. CLVII, Ad. 2)

The Sacred Scriptures likewise admonish us that, "wisdom will not enter into a malicious soul nor dwell in a body subject to sin." (Wisdom i, 4) If in the extreme danger in which St. Thomas was placed, his chastity had not conquered, it is probable that the Church would never have had an Angelic Doctor. When We, therefore, behold the majority of youth, seduced by the attractions of pleasure, throw overboard so quickly their purity and give themselves up to the delights of the senses, We, Venerable Brothers, exhort you from the depths of Our heart to propagate everywhere, and especially among the younger clergy, the society called the "Angelic Warfare," a society founded for the purpose of preserving and guarding the virtue of purity under the protection of St. Thomas. We confirm all the pontifical indulgences with which this society has been enriched by Benedict XIII and by all Our Predecessors. In order that everyone may be induced the more readily to become a member of the "Angelic Warfare," We grant the faculty to its mem-

bership instead of wearing the cincture, to carry suspended from the neck a medal which represents on one side the picture of St. Thomas girded by angels and on the other, that of the Blessed Virgin, Queen of the Most Holy Rosary.

Since St. Thomas has been proclaimed the Patron of all Catholic schools, he who possessed in his person a twofold wisdom, one acquired by the use of reason and the other given him by God, who in order to solve most difficult problems united prayer with fasting, who regarded the image of Jesus Christ Crucified as his substitute for all books, it is necessary that our youth consecrated to the service of God learn from him how they must comport themselves in their higher studies so that they may from these studies draw greater and more lasting fruit. The members of religious orders should always keep before themselves as a mirror the life of St. Thomas; he refused to accept all dignities even the highest in order that he might the more easily live a life of perfect obedience and die in the holiness of his religious profession. All the faithful, in conclusion, have in him an example of the most tender devotion toward the August Queen of Heaven. St. Thomas was accustomed often to recite the Angelical Salutation and to inscribe the sweet name of Mary in his books. They should ask, too, from the Eucharistic Doctor a great love like to his own for the Most Blessed Sacrament of the Altar. Above all others the clergy should pray to him for such a gift. "Every day, unless pre-

vented by sickness, St. Thomas celebrated Holy Mass and afterwards assisted at the Mass of his companion or of some other priest. Oftentimes he even served Mass," as his diligent biographer informs us. Can any words express with what spiritual fervor he offered up the Holy Sacrifice, with what loving care he prepared for Mass, how after Mass was over he thanked the Divine Majesty for the great favors bestowed upon him?

In order to avoid the errors which are the primary source of all the evils of our times, it is necessary religiously to hold fast, now as never before, to the teachings of the Angelic Doctor. He has given us a complete refutation of the erroneous views of the Modernists. As regards philosophy, he has defended, as we have already seen, the value and power of human reason and has proven by unquestionably valid arguments the existence of God. As regards dogmatic theology, he has clearly distinguished the supernatural from the natural order and has placed in bold relief both the reasons for faith and the nature of Christian dogmas. In the field of pure theology he has shown that the articles of Faith are based not on mere opinion but on truth itself and are, therefore, unchangeable. In the Biblical sciences he has analyzed for us the true concept of divine inspiration. In the moral, social, and legal sciences he has laid down the exact principles on which legal and social justice, commutative and distributive justice are founded and has explained fully

the relations of charity to justice. In ascetical theology he has formulated a doctrine on the perfection of the Christian life and victoriously refuted those who in his own age were opposed to the religious orders. In conclusion, against that error so widely accepted today, which would make human reason independent of God, St. Thomas stoutly reaffirmed the rights of the First Truth and the authority over us of the Sovereign Master of all. From all of which it is easy to understand why the Modernists fear St. Thomas Aquinas more than any other doctor of the Church.

As in ancient times it was said to the Egyptians who found themselves in imminent danger of death, "Go to Joseph," in order that they might obtain from him the corn necessary to feed themselves and to save their lives, so now to those who pant after the truth We say, "Go to Thomas," for he possesses the truth in abundance and is able to lead us into the pastures of sound doctrine where we can obtain the spiritual food necessary for our souls' salvation. That this food exists and can be obtained by all was proven under the sanctity of an oath itself on the occasion when there was question of inscribing the name of St. Thomas in the catalogue of the saints of God's Church. "Because of his succinct, easy, and clear methods, many teachers both religious and secular have flourished under the ægis of the luminous and logical teachings of this Doctor. . . . Even laymen and people of no great intellect wish to possess his writings."

Now We desire in particular that those professors who teach in seminaries the higher studies to the clergy should profoundly reflect upon and faithfully follow all the prescriptions of Leo XIII (Encyclical *Æterni Patris*) and of Pius X (Motu Proprio, *Doctoris Angelici,* 29 June, 1914) and especially those which We Ourselves formulated last year. They should be convinced that they will live up to all their obligations and fulfill Our wishes if after they themselves have come to a great love of the Angelic Doctor by long and assiduous study of his works, they communicate their own love of him to their pupils. If they do this, their students will in turn be able to develop in others a love for the study of St. Thomas.

We desire that among the students of St. Thomas—and all Catholics who give themselves to higher studies should be his disciples—there should exist, within the limits of a reasonable freedom, an honest rivalry which of itself makes so much for the progress of science. We at the same time desire that all invidious comparisons be rigorously avoided since they are of no help to the cause of truth; in fact, they serve but to loosen the bonds of brotherly love which should bind all together. All must, therefore, observe, and religiously, the prescriptions of the Code of Canon Law: "All professors must in their treatment of rational philosophy and of theology, and in their courses in these sciences, follow the method, the teachings, and the principles of the Angelic Doctor which are at all times to be strictly

observed." (Canon 1366, Par. 2) These professors, therefore, should so govern their work that in all things and in all truth St. Thomas can truthfully be said to be their master. No one, of course, may exact of professors either more or less than the Church, the mother and teacher of all, demands of them, for on those questions on which different authorities of our Catholic schools express different views and are not in agreement, certainly no teacher can be compelled to accept an opinion which does not appear to him the more logical one.

Therefore, as it is a matter of grave importance for the whole Church that this Centenary be worthily celebrated, since by honoring St. Thomas it is not a question merely of the personal glory of a saint but of the authority itself of the Teaching Church, it is Our wish that everywhere during this year from the eighteenth of next July to the same day of the year following, this Centenary be observed, and especially in seminaries. We desire, too, that it be celebrated not only by the Friars Preacher, "that order, which," as Benedict XV wrote, "must be praised not so much for the fact that it gave the Angelic Doctor to the world, as that it has never even in the slightest departed from his teachings," but also by all other religious orders and by all ecclesiastical colleges, schools, and universities of which St. Thomas is the heavenly patron. It is only just that this Holy City of Rome, where St. Thomas passed some time as Master of the Sacred Palace, should be the first to celebrate this

feast. In order to exhibit their holy joy at this event, the Pontifical Collegio Angelico, where St. Thomas may be said to have lived as in his own home, and all the other ecclesiastical seminaries of Rome, should, by their observance of this Centenary, give an example to the other institutes of the world dedicated to the study of the sacred sciences.

In order to render more brilliant the celebration of this solemn Centenary and in order that greater fruits may flow from it, We grant by virtue of Our Apostolic authority the following privileges:

1. That in all churches of the Order of the Friars Preacher, and in all other churches or public chapels, or in chapels to which the public may be admitted, and especially in seminary, college, and school chapels, where a triduum, an octave, or a novena is held, the same indulgences may be gained which customarily are granted for similar functions in honor of saints or the beatified.

2. That during this Centenary in the churches of the Brothers and Sisters of the Dominican Order, but once only, the faithful having confessed their sins and received Holy Communion, may gain a Plenary Indulgence as often as they pray before an altar dedicated to St. Thomas.

3. Likewise, in the above mentioned churches of the Dominicans, the priests and tertiaries of that Order may, during the year of the Centenary, on

every Wednesday, or on the first free day of the week, celebrate Mass in honor of St. Thomas, using the Mass of his feast day, saying or omitting the Gloria and Credo according to the rite of that particular day. We also concede both to those who say and to those who assist at these Masses a Plenary Indulgence under the usual conditions.

During this period there should be held in honor of the Angelic Doctor in all seminaries and other ecclesiastical institutes a solemn disputation on a philosophical question or on some other important scientific subject. In order that, in the future, the feast of St. Thomas be celebrated in a manner befitting the feast of one who is the patron of all Catholic schools, We wish that on that day no classes be held and also that not only solemn Mass be celebrated but that, at least in all seminaries and religious houses, a disputation such as We have written about above take place.

In conclusion, in order that under the guidance of the Angelic Teacher of Aquin students may progress more and more in their studies to the glory of God and the welfare of the Church, We have added to this, Our Letter, the text of a prayer which he himself used and We recommend strongly that it be given wide publicity. To all who recite with devotion this prayer, We grant by Our authority for each recitation an Indulgence of seven years and seven quarantines.

As a pledge of heavenly gifts and a token of Our

fatherly love, We grant from the depths of Our heart the Apostolic Blessing to you, Venerable Brothers, to the clergy, and to all the people entrusted to your care.

Given at Rome, at St. Peter's, the twenty-ninth day of June, the Feast of the Prince of the Apostles, in the year 1923, the second of Our Pontificate.

PIUS XI.

ENCYCLICAL OF PIUS XI

on the

THREE HUNDREDTH ANNIVERSARY OF THE DEATH OF ST. JOSAPHAT, MARTYR, ARCHBISHOP OF POLOTSK, OF THE ORIENTAL RITE

(*Ecclesiam Dei*)

THE Church of God, by a wondrous act of Divine Providence, was so fashioned as to become in the fulness of time an immense family which embraces all men. The Church possesses—a fact known to all—as one of its visible marks, impressed on it by God, that of a world-wide unity. Christ, Our Lord, not only entrusted to His Apostles and, to them alone, the mission which He had received from His Father when He said: "All power is given to me in heaven and in earth. Going therefore, teach ye all nations;" (Matt. xxviii, 18, 19) He also wished the College of Apostles to possess perfect unity, a unity based on a twofold and well-knit bond, one bond internal, that of the selfsame faith and charity which is "poured forth in our hearts by the Holy Ghost" (Romans v, 5); the other external, that of the rule of one of the Apostles

over all the others, for He conferred upon Peter a primacy over the Apostles as a perpetual principle and visible foundation for the Church's unity. At the close of His mortal life, He impressed upon the Apostles in the strongest possible terms the supreme need of this unity. (John xvii, 11, 21, 22) In His last soul-stirring prayer He asked His Father for this unity and His prayer was heard: "He was heard for his reverence." (Hebrews v, 7)

The Church was born in unity and grew into "a single body," vigorous, animated by a single soul, of which "the head is Christ from whom the whole body is compacted and fitly joined together." (Ephesians iv, 15, 16) Of this body, following the reasoning of St. Paul, He is the visible head who takes the place of Christ here upon earth, the Roman Pontiff. In him, as the successor of St. Peter, the words of Christ are being forever fulfilled: "Upon this rock I will build my Church." (Matt. xvi, 18) And the Pope who, down the ages, exercises the office which was bestowed upon Peter never ceases to confirm in the Faith, whenever it is necessary, his brethren and to feed all the sheep and lambs of the Master's flock.

No prerogative of the Church has been assailed more bitterly by "the enemy" than this unity of government, by means of which the "unity of the Spirit" is joined "in the bond of peace." (Ephesians iv, 3) It is quite true that the enemy has never, and never will, prevail against the Church. He has, however, succeeded in

wresting from her bosom many of her children, and in some cases, even whole nations. These great losses were brought about in many instances by the wars which divided nations, by the enactment of laws inimical to the interests of religion and of virtue, or by an unbridled love for the passing goods of this world.

The greatest and most deplorable defection of all was the separation of the Greeks from the unity of the Church Universal. The Councils of Lyons and Florence held out hopes of healing this breach; these hopes were illusory. The schism was renewed and has lasted to the present day, with enormous injury to souls. By this great schism the Eastern Slavs, together with other nations, were also led astray and lost to the Faith, although it must be acknowledged that they remained longer in communion with the Church than many of their neighbors. As is well known, they maintained relations of one kind or another with this Apostolic See even after the schism of Michael Caerularius —relations which, despite the fact that they were interrupted by the invasions of the Tartars and Mongols, were resumed afterward and continued until they were brought to an end by the rebellious hard-headedness of their rulers.

On their side the Roman Pontiffs left nothing undone to bring back these peoples to the unity of the Church. Some popes even made the salvation of the Eastern Slavs one of the most important purposes of their

pontificates. Thus, Gregory XII, at the request of the son of the king who happened to be in Rome, sent a most gracious letter (Migne, Pat. Lat. col. 425, t. 148, Ep. Book 2, Letter 74) containing good wishes for every heavenly blessing to his father, the Prince of Kiev, "Dimitry, King of the Russians, and to the Queen, his consort," at the beginning of their reign. Honorius III sent his legates to the City of Novogrodek and Gregory IX repeated this gracious act. Not long afterward Innocent IV sent as his legate, a man of noble and strong character, Giovanni di Pian Carpino, one of the most famous Franciscans then living. The good results of such loving solicitude on the part of Our Predecessors began to appear in the year 1225 when concord and unity were restored between the two parties. To commemorate this event the Papal Legate, the Abbot Opizone, in the name and by the authority of the Pope himself, crowned with all solemnity Daniel, the son of Romano. Following this act, in accordance with the venerable traditions and ancient customs of the Eastern Slavs, Isidore, Metropolitan of Kiev and Moscow, Cardinal of the Holy Roman Church, promised at the Council of Florence, in the name and speaking the language of his compatriots, to preserve holy and inviolate Catholic unity in communion with the Holy See.

This union with Kiev, which had thus been restored, endured for many years. The political disturbances at the beginning of the sixteenth century again brought

about an interruption of relations. These relations, however, were happily resumed in 1595, and in the following year, at the Treaty of Brest, unity was solemnly proclaimed due to the efforts of the Metropolitan of Kiev and of other Ruthenian bishops. Clement VIII received these bishops with deep affection, to which he gave expression in the Constitution *Magnus Domini,* where he asked that all the faithful render thanks to God "who always thinks thoughts of peace and wishes all men to be saved and to come to a knowledge of the truth."

In order that this unity and concord might be perpetuated forever, God, in His supreme providence consecrated it, so to speak, by the seal of sanctity and of martyrdom. The great privilege of being both a saint and martyr belongs to Josaphat, Archbishop of Polotsk, of the Eastern Slavic Rite, who is rightly looked upon as the glory and support of the Eastern Slavs. Certainly it would be difficult to discover another man who has brought greater luster to his people or who has done more for their eternal welfare than he, their pastor and apostle. This is particularly evidenced by the fact that he shed his very blood in order to preserve the unity of Holy Church.

On the occasion of the Third Centenary of his glorious martyrdom which is at hand, it gives Us great pleasure to call again to your memory the name of this hero in order that Our Lord, in answer to the prayers of his many fervent children, "may awaken in His

Church that spirit which filled the blessed martyr and bishop Josaphat, who gave his life for his sheep." (Office of St. Josaphat) As zeal for the unity of the Church increases among the faithful, so in the same ratio the work which he had so much at heart will increase, until the time shall come when the promise of Christ, as well as the desire of all His Saints, will be fulfilled, and there will be "one fold and one shepherd." (John x, 16)

Our Saint was born of schismatic parents but was baptized validly and received the name of John. From his earliest years he lived a saintly life. Although he was much impressed by the splendors of the Slavic liturgy, he always sought therein first and foremost the truth and glory of God. Because of this, and not because he was impressed by arguments, even as a child he turned towards communion with the Ecumenical, that is, the Catholic Church. Of this Church he always considered himself a member because of the valid baptism which he had received. What is more, he felt himself called by a special Providence to re-establish everywhere the holy unity of the Church. He was quick to realize that the cause of unity would be greatly served by the return to the Catholic Church of those who followed the Eastern Slavic Rite and of the Basilian monks. To further this end he himself in 1604 joined the Monks of St. Basil, and changed his name from John to that of Josaphat. As a monk, he consecrated himself body and soul to the practice of every

virtue, and particularly to the virtues of mercy and penance. At all times he manifested a truly singular love for the Cross, a love which he had learned in his childhood by constant meditation on Jesus Crucified.

The Metropolitan of Kiev, Joseph Velamin Rutsky, who was also archimandrite of this monastery, tells us that Josaphat "in a short time made such progress in the monastic life that he could have become the master of the other monks." Almost immediately after his ordination, Josaphat found himself elected archimandrite and head of the monastery. In the government of the community he strove not only to protect and to defend the temporalities of the monastery and of the church attached to it against the assaults which were being made against them, but also, having found out that these holy places had been practically abandoned by the faithful, did all within his power to have the Christian people frequent them once again. At the same time, having greatly at heart the reunion of his compatriots with the Chair of Peter, he sought to discover arguments which would help to promote and to make secure this union. For this reason he studied principally the liturgical books which the Orientals and even the Schismatics use, according to the regulations laid down by the Holy Fathers of the Church.

Having thus prepared himself well, he began firmly but with kindness to plead the cause of the restoration of unity. His success was immediate, so much so that even his adversaries bestowed upon him the title

"winner of souls." Marvelous in truth was the number of souls which he led back to the unity of the Fold of Jesus Christ, made up of all classes, peasants, merchants, nobles, prefects, and governors of provinces—a fact which is narrated by Sokolinski of Polotsk, by Tyszhkievicz of Novogrodek, and by Mieleczko of Smolensk. After he was appointed bishop of Polotsk he extended greatly the field of his apostolate, an apostolate which could not but bring about extraordinary results due to the example which he gave of a life of inviolate chastity, poverty, and frugality joined with such open-handedness toward the poor that he even went to the length of pawning his own *omophorion* in order to care for their needs.

Our Saint, however, always remained strictly within the confines of religious work, never mixing in politics, despite the fact that more than once he was earnestly solicited to take sides with one or other political faction. As a holy bishop, he strove zealously, both by his writings and his sermons, to make known the truth at all times. In addition to his preaching he published a number of volumes written in a popular style on such subjects as the primacy of Peter, the baptism of St. Vladimir, an apology of Catholic unity, a catechism which followed the methods of St. Peter Canisius, and many other similar works. Furthermore, he occupied himself much in exhorting both the secular and regular clergy to a higher appreciation of their holy office. With their zealous and sincere co-operation,

which he had inspired, he succeeded in having the people, after they had been instructed in Christian doctrine and nourished by the preaching of the word of God in a way adapted to their peculiar needs, frequent the Sacraments and the functions of the sacred liturgy, with the result that they, too, began to adopt a way of life more and more conformable to their beliefs. Thus, having first of all succeeded in spreading about widely the spirit of God, St. Josaphat was in a position to make secure the work for Christian unity to which he had dedicated his life. This work of consolidation, even of consecration, he achieved more by his martyrdom than by any other act, an ending to his life which he faced with enthusiasm and admirable greatness of soul.

He was convinced that he would be martyred, and often spoke of the possibility of such an event occurring. In one of his famous sermons he expressed a desire to be martyred; he prayed ardently to God for martyrdom as if it would be for him a singularly blessed gift. A few days before his death when he was warned of plots that were being laid against him, he said: "Lord, grant me the grace to shed my blood for the unity of the Church and in behalf of obedience to the Holy See." On Sunday, November 12, 1623, his desire was realized. Surrounded by enemies who had gone in search of the Apostle of Unity, he went forth smiling and gladly to meet his fate. He asked them, following the example of his Lord and Master, not to

harm the members of his household, and then gave himself into their hands. He was set upon and killed in a most barbarous fashion. Despite his wounds he did not cease till his dying breath to implore God pardon for his murderers.

Great indeed were the fruits of this glorious martyrdom, especially among the Ruthenian bishops who knew how to draw from his death a living example of firmness and courage, as they themselves testified two months later in a letter sent to the Sacred Congregation of the Propaganda: "We too are ready, as one of our number has already done, to offer our life's blood for the Catholic religion." As a result of and almost immediately after this martyrdom, a great number of people, among whom were the very murderers of the Saint, returned to the bosom of the unity of the Church of Christ.

The blood of St. Josaphat even today, as it was three hundred years ago, is a very special pledge of peace, the seal of unity. We call it a very special pledge for the present times because those unhappy Slavic provinces, torn by disturbances of all kinds and by insurrections, have been empurpled with the blood split in the terrible and inhuman wars of our own days. In truth, it seems to Us that We hear the voice of that blood "which speaketh better than that of Abel" (Hebrews xii, 24), that We behold Our martyr turning to his Slav brothers and calling out to them in

the words of Jesus: "The sheep are without a shepherd. I have compassion on the multitude." Verily, sad is their condition, terrible their distress! Alas, the great number of exiles from their native land, what an awful carnage, what great loss of souls! Looking now as We do at the calamities which have fallen upon the Slavs, certainly greater than those which Our Saint wept over in his time, it is extremely difficult for Us to keep back the tears which well up from Our fatherly heart.

To do all We could to lighten this burden of sorrow We hastened to their assistance, thinking only of how best to extend help to the needy, not inspired by human motives, not even making any distinction between the needy themselves, except to assist those first who needed help most. We were greatly handicapped by Our meager resources and could not do everything that We wished. We were powerless, too, before the repeated offenses committed against truth and virtue, before the open contempt for every religious feeling and sentiment, before the persecution, bloody in some places, of the Christian people and of their bishops and priests.

The solemn commemoration of the Centenary of the illustrious Pastor of the Slavs is no small comfort to Us in the face of these great evils. It gives Us a happy occasion to demonstrate to all the Eastern Slavs the fatherly feelings which animate Us as well as an

opportunity to place before them their return to the ecumenical unity of Holy Church as the source of all possible blessings.

We invite most sincerely the Schismatics to join with Us in this unity of the Church, and We desire also that all the faithful, following the teachings and in the footsteps of St. Josaphat, may strive, each according to his ability, to co-operate with Us towards the achievement of this purpose. May all realize, too, that unity is not so much promoted by discussions or by other artificial means, as by the example of a holy life and by good works, especially those dictated by charity towards our Slav brethren and all other Easterners. This, too, is the thought of the Apostle St. Paul when he writes: "Be of one mind, having the same charity, being of one accord, agreeing in sentiment. Let nothing be done through contention, neither by vain glory; but in humility, let each esteem others better than themselves: each one not considering the things that are his own, but those that are other men's." (Philippians ii, 2, 4)

To achieve this end, as it is necessary on the one hand for the Schismatic Easterners to lay aside their ancient prejudices and to seek really to know the true life of the Church, not attributing to the Roman Church the faults of mere individuals, faults which she is the first to condemn and seeks as well to correct; so the Latins, on their side, must strive to understand better and more profoundly the history and customs of

the Easterners. It was because of an intimate knowledge of these facts that the apostolate of St. Josaphat turned out so successful.

It was the development of this purpose that also influenced Us to promote, in as far as We possibly could, the welfare of the Pontifical Oriental Institute which was founded by Our lately deceased Predecessor, Benedict XV. We are convinced that from a correct knowledge of the facts there will come a just appreciation of men and, at the same time, that upright spirit of good-will which, when joined with love of Christ, cannot but assist greatly, God aiding, in the achievement of religious unity.

Filled with charity, each man will experience in himself that which was, under divine inspiration, taught by the Apostle: "There is no distinction of the Jew and the Greek: for the same is Lord over all, rich unto all that call upon him." (Romans x, 12) What is much more important is that if men scrupulously obey the teachings of the same Apostle they will not only put aside their prejudices but will also conquer their vain suspicions of one another, their deceits and hatreds, in a word, all those animosities so contrary to the spirit of Christian love, which divide the nations one from another. Listen to what the Apostle St. Paul writes: "Lie not one to another: stripping yourselves of the old man with his deeds, and putting on the new, him who is renewed unto knowledge, according to the image of him that created

him. Where there is neither Gentile nor Jew, circumcision nor uncircumcision, Barbarian nor Scythian, bond nor free. But Christ is all, and in all." (Colossians iii, 9, 11)

If We begin in this way by reconciling individuals and nations with one another, there will come about at the same time unity for the Church, for then there shall return to her bosom all those who have separated from her, no matter what their motives for doing so may have been. The actual effecting of this unity will not be brought about by human effort, but only by the goodness of that God who "is not a respecter of persons" (Acts x, 34) and who "puts no difference between us and them." (Acts xv, 9) In such a union, all nations, no matter what their race, their language, or their liturgy, will enjoy the selfsame rights, for the Roman Church has always and religiously respected and preserved these liturgies. She has even decreed that they must be used, and she has adorned herself with them as with precious garments, like "a queen . . . in gilded clothing; surrounded with variety." (Psalms xliv, 10)

Since this communion of all the peoples of the earth in a world-wide unity is, above all things, the work of God, and therefore to be had only with the divine help and assistance, let us have recourse with all care to prayer, following in this both the teachings and example of St. Josaphat who, in his apostolate for unity, trusted above all else in the power of prayer.

Under his guidance and patronage let us especially devote ourselves to honoring the Sacrament of the Eucharist, the pledge and chief cause of unity, that mystery of the Faith which, because of their belief, enabled the Eastern Slavs who, even while they were separated from the Roman Church jealously preserved their faith and love for it, to avoid the impieties of the worst heresies. From it, too, we may hope for those fruits which Holy Mother Church prays for in all confidence at the celebration of this August Mystery, that "God may deign to grant us the gifts of unity and peace, which are represented mystically under the offerings of bread and wine." (Secret of Mass of Feast of Corpus Christi) United, let the Latins and Easterners implore, in the Holy Sacrifice of the Mass, this grace of God; the Easterners "praying to Our Lord for the unity of all," the Latins praying the same Christ, Our Lord, that "taking into consideration the faith of His Church, He may deign to bring it peace and unity according to His Holy Will."

Another bond which should serve to unite us with the Eastern Slavs is their truly singular devotion for the Blessed Virgin, Mother of God. This love for Mary at one and the same time cuts them off from many heretics and brings them closer to us. Our Saint, too, was conspicuous for his devotion to the Blessed Virgin and with childlike confidence trusted in her favor in his work for unity. He was accustomed to venerate with a special love, after the manner of Easterners, a small

icon of the Blessed Virgin, Mother of God, a picture which is also held in great veneration by the Basilian monks and by the faithful of every rite, here in Rome where in the Church of SS. Sergius and Bacchus it is honored under the title of "Queen of the Pasture." Let us therefore pray to her, our most loving Mother, and especially under this same title, that she may guide the steps of our Schismatic brethren toward the pastures of salvation, toward those pastures where Peter, living always in his successors, the Vicar of the Eternal Pastor, feeds and rules the lambs and sheep of the Fold of Christ.

In conclusion, let us turn to all the saints of heaven and ask their intercession so that we may be granted this great grace. In particular, let us have recourse to those saints who were once celebrated among the Easterners for their wisdom and sanctity, and who are still celebrated because of the veneration and devotion of the people for them. And from among all these saints, let us first call upon St. Josaphat that as he was during his lifetime a most strenuous champion of unity, so now before God may he promote and vigorously support the same holy purpose. We, too, pray to him, using the selfsame humble words of Our Predecessor of immortal memory, Pius IX: "May God grant that thy blood, O St. Josaphat, which thou didst shed for the Church of Christ, be the pledge of union with this Apostolic See, a union for which thou always didst long, and which thou didst fervently implore

day and night from the God of all Goodness and all Power. In order that this may one day come to be, We earnestly desire to have thee as an unfailing advocate before God and the Heavenly Court."

As a pledge of divine favors and a testimony of Our good-will We bestow with all affection the Apostolic Blessing on you, Venerable Brothers, on your clergy, and on your people.

Given at Rome, at St. Peter's, the twelfth day of November, in the year 1923, the second of Our Pontificate.

PIUS XI.

ENCYCLICAL OF PIUS XI

on

THE FRENCH DIOCESAN ASSOCIATIONS

(*Maximam Gravissimamque*)

THE moment has finally arrived for Us to announce the solution which We have arrived at on the important and very grave problem of Diocesan Associations. In laying bare before you, as We now do, the processes We have followed in arriving at this conclusion, We deem it Our duty to recall to memory and to place before your very eyes, as if they were pictures, the different steps in the negotiations which were taken with reference to this particular subject. We shall be able to do this quite briefly since We deal with a matter, the history of which is in great part already perfectly known to you.

We recall, but with sorrow, those sad days when in your country the evil project of separating the interests of the Republic from those of the Church was conceived and how, what is more unfortunate, steps were taken to put the project into execution. We cannot forget either how, at one fell stroke, the relations which existed between the Holy See and France were

brusquely and unjustly broken off, how on December 9, 1905, the law of separation was passed by which the Concordat which had been in force over a long period of time was abrogated by but one party to the contract in direct violation of all the formalities demanded by law, how also, without the slightest regard either for the hierarchy of the Church or for the authority of the Holy See, unjust and arbitrary laws were enacted concerning the rights and possessions of the Church, as well as on the subject of divine worship. Neither can We forget how Our Predecessor of saintly memory, Pius X, in his encyclical *Vehementer* of February 11, 1906, and in the allocution which he made at the Consistory of February 21, the same year, condemned in no uncertain terms and with all possible solemnity this very law; nor how he condemned, at the same time, the so-called "Associations Cultuelles" which were to be established in the spirit of that law, Associations which in another encyclical *Gravissimo* of August 10, of that year, the same Pope rejected once more and condemned.

The "Associations Cultuelles" did not come into existence, and therefore several persons—We use the words of Our Predecessor—thought it opportune to try, if possible, to create in their place another type of organization which would conform at one and the same time with the laws of France and the canons of the Church, and which would, considering the sad times which seemed to loom up in the near distance,

be able to preserve intact, at least in substance, the sacrosanct rights of Holy Church. But as such a result seemed impossible of achievement at that time, Pope Pius, after consultation with the bishops of France, forbade any attempt to form this new type of Association, at least as long as the law of separation remained on the statute books, and until it could be established legally and beyond all doubt that in these same Associations the divine constitution of the Church, the inalienable rights of the Roman Pontiff and of the hierarchy, as well as the Church's authority over her property and, particularly over church buildings, would be both respected and safeguarded.

You know only too well what followed upon this decision. The entire Catholic world looked on and was filled with admiration at the course of events. For precisely that which the Supreme Pontiff, Pius X, in the letter which We have referred to had asked of you, had with confidence recommended, and had even, if We may say so, foreseen, yes, that very course of action which you preached both by word and by example as the only solution of the problem, that finally and happily came to pass. Mankind witnessed the glorious spectacle of the clergy and the faithful of France rivaling each other day by day in fervor, in generosity, in devoted sacrifice. On the one hand, the faithful gave most generously and in abundance their offerings for the decorous upkeep of divine worship and for the adequate maintenance of their priests. On their side,

the clergy willingly and even gladly submitted to the hard conditions of life which came into existence as a result of the law of separation.

It must also be added here that the sacred ministry, which is more closely united with the public welfare than any other vocation, was, because of that law, hampered in its activities and made still less efficient in its work through the expulsion of many of its needed helpers and coadjutors. The clergy, too, were deprived of all income from property, a fact which exposed them to a condition in which they were oftentimes in dire need of even the bare necessities of life.

The devoted and noble-minded rivalry between the clergy and laity, which existed under these trying circumstances, was of such a character that We in all justice may call it heroic, and We Ourselves, years ago, followed its course with the liveliest interest. From the beginning of Our Pontificate We have appreciated the remarkable economic advance which has been made and have noted, too, that the spirit of union has not been diminished, neither has it been in danger of being weakened. As a matter of fact, the economic condition of the Church of France, according to the views of several bishops, is such that it does not appear to be in need of an immediate remedy. On the other hand, both the organization and administration of the patrimony of the Church, despite the fact that it is often beset with difficulties and hampered by obstacles and, because of this unjust law, exposed to many dan-

gers, has not been completely deprived of a support which has its base in the common law.

In spite of such facts, the lack of a sound juridical foundation for these rights carries along in its wake a certain instability as far as these rights themselves and all other matters of the Church are concerned, which together with the almost universal troubles of the present times and the widespread confusion have become to Us a source of great anxiety and of mental preoccupation. For these reasons it appeared opportune to try every possible means which might help to relieve or remedy the existing situation.

This consciousness of Our duty grew all the more pressing as the belief gradually became more and more general that intervention on Our part would assist greatly in bringing about a more general peace among men, a peace which, like yourselves, We now desire, as We have always desired it, even from the first day when We, not by reason of any merits on Our part but because of a hidden decree of Divine Providence itself, were raised to the sublime office of the Common Father of all the faithful.

The ending of the terrible War through which the world has passed and the story of the glorious deeds of the clergy, both regular and secular, forgetting the insults they had received and remembering only their love of country, which was made known to all, caused to grow from day to day a profound desire for the reestablishment of religious peace broken by the law

of separation, the result of which peace would be that the status of the Catholic Church in France would be made more conformable to the dictates of justice, should it be able to function under the sanction of law.

Out of this desire for peace has come the problem of Diocesan Associations. The statutes of these Associations, drawn up by competent scholars, who did not act without the consent of the heads of the French Government, were first sent to the Holy See by Our Nunzio in France. They were then forwarded to you, as well as to Our Venerable Brothers, the Cardinals of the Holy Roman Church, who are members of the Congregation of Extraordinary Ecclesiastical Affairs. The views of both these parties were asked for more than once. Finally, these questions were examined by Us personally.

One can readily understand that it was not easy for Us to pass judgment on this question. In the first place, We could not and We did not even wish it to be made to appear that We were willing to accept a different solution from that which had been outlined by Pius X. Both the memory and the position taken by the great Pontiff who was Our Predecessor made such a course impossible; the violation of the rights of this Apostolic See and of the hierarchy, rights which are the rights of God and of souls, simply forbade such a course. What We did do was to ask for the prayers of many of the faithful, and We too lifted Our heart to God in prayer, and then after considering at great length

the matter in the Divine Presence, We confirmed the condemnation which had been made of the iniquitous law of separation, but at the same time concluded that, due to the change in public opinion, and, due also to the different circumstances and relations between the Holy See and the French Republic which had toward the end of 1922 been so profoundly changed, We did not see any difficulty which would keep Us from allowing the Diocesan Associations to come into existence, at least as an experiment, but only on the following conditions. First, the statutes would have to be corrected in such a way that they would conform, both in their general tenor and in their essential nature, with the divine constitution and laws of the Church. Secondly, We must be given certain guaranties, protected by law, which would remove as far as possible all danger that in case men hostile to the Church should come into power in the Republic, they might be able to refuse to recognize the legal existence and the legal rights of these Associations, and thus expose them to the possibility of losing their property which they held under the law.

These statutes have been discussed at length and with great care by both parties. The outcome of these discussions is that the Diocesan Associations which are contemplated by this plan are quite different from those which Pius X condemned and had refused permission to organize. This conclusion takes on added certainty due to the facts that these statutes do not

depend, either necessarily or directly, upon the law condemned by Pius X, and that the functioning of these Associations must always be in conformity with Canon Law. In case of difficulties or conflicts, those in charge of the Associations have the right and the duty of informing this Apostolic See.

With reference to the guaranties sought by Us, they are not as a matter of fact precisely those which We asked for at the beginning of the negotiations and to which the heads of the French Government gave their consent. However, the guaranties actually offered are of such character and are based on such reasons and such explicit declarations that We have thought it possible to accept them in the interests of a more general peace. We have done this, too, because it did not appear possible to obtain better guaranties and because those which were proposed can, all things considered, be accepted as possessing both the legality and the security which Pius X himself would have demanded of such guaranties in the circumstances.

Finally, there is this to be said, that We have in favor of the new statutes not only the opinion of men well versed in law and of unquestionable reputation but also the unanimous opinion of the Council of State, a body made up of the members of both Chambers, which is, according to French law, the supreme and only competent court empowered to express a view on the interpretation of French law. Their view which is shared with them by the heads of the Republic

comes in the last analysis to this, that these statutes contain nothing which is against the laws of France. This, of course, means that the Diocesan Associations have nothing to fear from the laws of the Republic.

Such being the situation, We wished in conformity with Our Apostolic duty, to omit nothing, short of sacrificing the sacred rights and honor of God and of His Church, which would in any way possible assist the Church of France in securing for itself an unquestionable basis in law. This, Our action, will contribute or at least We hope it will, to the establishment of complete peace in your country, a country very dear to Our heart. Therefore, We decree and declare that Diocesan Associations may be permitted at least as an experiment, provided always they are governed by the statutes which are hereto subjoined.

It is scarcely necessary, dearly Beloved Sons and Venerable Brothers, that We employ a great number of words in order to explain and make clear to you why We use an expression which is so prudently and carefully chosen. In the present circumstances it is a case of merely applying a remedy to conditions which contain the possibilities of still greater evils than those at present existing. We have always been convinced, We are still convinced, that if Heaven should grant Us the happiness of bringing about certain definite results in this important affair that both We and you, as well as the clergy and faithful of France, ought to look on such results as merely, on one hand, an installment of

that full and entire liberty which the Church must possess, not only in your country but the world over, a liberty which belongs to her and is enjoyed by divine right and which, because of her office and nature, she cannot allow to be either suppressed or diminished. On the other hand, we ought to view these results as a starting point from which we shall be able to go forward to the legitimate and peaceful conquest of a full and entire freedom for the Church.

At any rate, let no one distort the meaning of Our present decision in a way which is quite foreign to Our thoughts to the effect that by it We desire to nullify the condemnation of Associations made by Our Predecessor of saintly memory, Pius X, or that We have become reconciled to the so-called "Lay Laws." Whatever Pius X condemned, We condemn; wherever and as often as the term "lay" is understood in the sense of a feeling or ideal inimical or foreign to God and to religion, We absolutely condemn such a thing and declare moreover to the whole world that such "laicism" must be condemned. Nor let anyone say that the permission to exist, which We accord to the Diocesan Associations, is in itself an overturning of the orders of Pius X, for the simple reason that the orders of Pius X referred to entirely different matters existing in circumstances altogether different from the present.

There now remains nothing further for Us to write about except to proffer, from the depths of Our

fatherly affection, to you, to your clergy, and to your flocks, the following very important piece of advice. In the first place, We wish you to recall a certain fact to your priests and to the faithful confided to your care, a fact which you know already and which you yourselves will explain to them somewhat more in detail. The fact is this. If the new Associations and the statutes which are to govern them contribute to making the juridical position of the Church in your country somewhat more stable and by consequence more satisfactory than it has been, this should not be accepted as a reason for permitting that noble and generous rivalry between them, and which We have already praised in this very letter, to go out of existence. Otherwise the property which was lost to the Church by reason of the law of separation could never be recovered; which if it should be recovered or paid for, that would be only an act of restitution dictated by justice.

We, therefore, exhort you, dearest Sons and Venerable Brothers, as well as your priests, who are coworkers with you, to continue as you have in the past to feed with loving and watchful care the flock which God has confided to you. (I Peter v, 2) Feed them by your words, feed them by your example; feed them by your good works, feed them by your sufferings in much the same way as Our Lord Jesus Christ who redeemed us by His sufferings, to the end that you, too, may gather in joy abundant fruits.

We exhort the faithful entrusted to your care in the words of the Apostle: "Remember your prelates who have spoken the word of God to you" (Hebrews xiii, 7); continue to "love the beauty of the Lord's house" (Psalms xxv, 8); furnish the "temporal means to those who have sown among you spiritual things" (I Cor. ix, 11); "obey your prelates, and be subject to them. For they watch as being to render an account of your souls; that they may do this with joy, and not with grief." (Hebrews xiii, 17)

In declaring, dearly Beloved Sons and Venerable Brothers, that the existence of Diocesan Associations can only be permitted by Us, We must frankly avow that by this statement We have wished to abstain from commanding you in a formal manner to create and to establish them. However, We desire their existence, and We pray you in Jesus Christ, inspired by that feeling of filial love which you have for Us and by that ardent desire which consumes you to protect the discipline, unity, and peace of the Church, to give a trial to these Diocesan Associations. In doing this, you will demonstrate that you are filled with the self-same spirit of generosity and of filial deference for Us that you had for Our Predecessor of saintly memory, Pius X. For God will have mercy on all "who have done all this together, and have craved mercy of the Lord" (II Machabees xiii, 12); "and God is faithful, who will not suffer you to be tempted above that which you are able; but will make also with tempta-

tion issue, that you may be able to bear it." (I Cor. x, 13)

That all things may work out for the glory of God, for the salvation of souls, for the increase of peace which all so ardently look forward to—an intention for which We pray to the Sacred Heart and to the Immaculate Virgin with great instancy—We bestow from the depths of Our heart upon you, dearly Beloved Sons and Venerable Brothers, upon your clergy, upon your faithful people, and upon France herself the Apostolic Blessing.

Given at Rome, at St. Peter's, on the Feast of the Chair of St. Peter in Rome, the eighteenth day of January, in the year 1924, the second of Our Pontificate.

PIUS XI.

ENCYCLICAL OF PIUS XI

Instituting

THE FEAST OF OUR LORD JESUS CHRIST, KING

(*Quas Primas*)

In the first encyclical which We addressed to all the bishops of the Catholic world on the occasion of Our elevation to the Supreme Pontificate, in which letter We outlined the principal causes of the calamities with which We saw mankind oppressed and harassed, We remember having stated then quite definitely that evil has spread throughout the world because the greater part of mankind banished Jesus Christ and His holy law from their lives, their families, and from public affairs, and that there never would arise a sure hope of lasting peace among the peoples of the world as long as individuals and nations continued to deny or refused to acknowledge the rule of Christ, Our Savior. We gave warning at that time that it is necessary for all men to seek "the peace of Christ in the Kingdom of Christ." We announced, too, that We would do everything possible to attain this, the purpose of Our pontificate. We used the phrase "the Kingdom of

Christ," because it seemed to Us that the establishment of peace could not be achieved except by the restoration of the Kingdom of Our Lord. Meanwhile, the beginning of a movement of the peoples of the earth toward Christ and His Church, from Whom alone salvation can come, gave Us renewed hopes of better times. It was a movement in which We perceived that many who had hitherto despised the Kingdom of Christ and who had practically exiled themselves from their Father's house were prepared, and were even anxious, to tread again the paths of obedience.

Should not all that has happened during this Holy Year, a year worthy of perpetual remembrance, increase the honor and glory of the Divine Founder of the Church, Who is, at the same time, Our Supreme King and Lord? The Vatican Missionary Exhibition has influenced most deeply the hearts and minds of men. It has made known the lasting work of the Church whose great purpose is to extend the Kingdom of her Spouse into every continent, even to the most remote islands of the seas. It has also shown how great is the number of countries which have been won over to Catholicism by the sweat and blood of courageous and self-sacrificing missionaries. In spite of this noble work many vast regions remain to be conquered for the benign and saving rule of Our King.

Those great multitudes who, during the Year of Jubilee, came from every part of the globe to the Holy City, led by their bishops and priests, their hearts

purified by the grace of the sacraments, what more noble thing could they have done than proclaim themselves, both before the Tombs of the Apostles and before Us, faithful subjects of Christ, now and forever? This Kingdom of Christ appeared almost suffused with a new light when We raised to the honor of the altar six confessors and virgins whose heroic virtues had been amply proven beforehand to all mankind. What joy, what comfort We experienced when, amid the splendors of the Vatican Basilica, having promulgated the solemn decrees of their canonization, an immense multitude of people spontaneously raising their voices in a hymn of thanksgiving cried out: "Thou, O Christ, art the King of Glory." Thus, while men and nations, alienated from God because of mutual hatred and internal discords, are rushing headlong toward ruin and destruction, the Church of God continues to feed mankind with the food of the spiritual life. She still creates and fashions generations of saints for Jesus Christ. He, on His part, does not cease to bring to the joys of the Kingdom of Heaven those who have proven themselves faithful and obedient subjects of His earthly Kingdom.

Added to this was the celebration of the Sixteenth Centenary of the Council of Nicæa which occurred during this Jubilee Year. We desired that this Centenary should be worthily commemorated, and We Ourselves commemorated it in the Vatican Basilica. This We did all the more willingly because the Holy

Synod of Nicæa had defined the dogma of the consubstantiality of the Son and the Father and had, at the same time, inserted in the Creed the formula "of whose reign there will be no end." In these words it proclaimed the royal dignity of Christ.

This Holy Year, therefore, having made known in more ways than one the Kingdom of Christ, it seemed well to Us to do all that Our Apostolic office implies by closing it with the institution of a special feast for the liturgy in honor of Our Lord Jesus Christ, King. We did this after many cardinals, bishops, and the faithful, both singly and collectively, had importuned Us to do so.

All these events have given Us so much joy that We are constrained to speak. We ask you, Venerable Brothers, to adapt what We here write about the cult of Jesus Christ, Our King to the intelligence of your people and to explain its full meaning to them so that much spiritual fruit may be derived from the annual celebration of this great feast.

Since ancient times it has been customary to bestow in a metaphorical sense upon Christ the title of King because of His lordship over all created things. As King, He reigns in the *minds* of *men,* not only because of the keenness of His own mind or the vastness of His knowledge, but because He is the Truth. It is, therefore, necessary that all men seek and receive in full obedience the truth from Him. Likewise, He reigns over the *wills* of *men,* either for the reason that in Him

reside perfect command over and complete submission of the human will to the behests of the Divine Will, or because by His holy inspirations He influences our free wills in such an efficacious way that we are led to desire only the noblest things. Finally, He reigns as *King* of *our hearts* because of that love of His "which surpasses all knowledge" (Ephesians iii, 19) and of the supreme attraction for us of His divine meekness and kindliness. No man, in fact, ever was so much loved as Jesus Christ, or ever will be.

In order to enter more intimately into the merits of this question We assert that it is necessary to vindicate for the Christ-Man both the name and power of a King in the full and literal meaning of that term. As a matter of fact, it is of Him as man that it has been said that He received "power, honor, and kingdom" (Daniel vii, 13, 14) from the Father. The reason for this is that since He is the Word of God, of the selfsame substance as the Father, He must have in common with the Father all that pertains to the divine nature, and, by consequence, He possesses full and absolute sway over all created things.

Do we not often read in the Holy Scriptures that Christ is King? He is called "the Prince who shall come out of Jacob" (Numbers xxiv, 9), "who has been named by His Father King of Sion, the Holy Mountain, who shall receive the Gentiles for his inheritance, and the utmost parts of the earth for his possession." (Psalms ii, 8) In the Psalm of the Beloved, in which

under the image of a rich and powerful king is prefigured the future King of Israel, we read the words: "Thy throne, O God, is forever and ever: the sceptre of thy Kingdom is a sceptre of uprightness." (Psalms xliv, 7) Besides many other passages We may cite one which clearly portrays the character of Christ when it predicts that His Kingdom will extend from sea to sea and will be marked by the reign of justice and of peace. "In his days shall justice spring up and abundance of peace . . . he shall rule from sea to sea, and from the river unto the ends of the earth." (Psalms lxxi, 7, 8) To the above testimonies must be added the startling predictions of the prophets, and in a special manner that most notable prophecy of Isaias: "For a CHILD IS BORN to us, and a son is given to us, and the government is upon his shoulder: and his name shall be called, Wonderful, Counsellor, God the Mighty, the Father of the world to come, the Prince of Peace. His empire shall be multiplied, and there shall be no end of peace: he shall sit upon the throne of David, and upon his kingdom; to establish it and strengthen it with judgment and with justice, from henceforth and for ever: the zeal of the Lord of hosts will perform this." (Isaias ix, 6, 7)

The other prophets are in complete agreement with Isaias, and especially Jeremias when he foretold that a "Just Seed" would be born of the House of David, and that this Son of David "a King, shall reign and shall be wise; and shall execute judgment and justice

in the earth." (Jeremias xxiii, 5) Daniel, too, foretells the founding of a kingdom by the Lord of Heaven who "will set up a kingdom that shall never be destroyed . . . it shall stand forever." (Daniel ii, 44) "I behold therefore," continues the prophet, "in the vision of the night, and lo, one like the son of man came with the clouds of heaven, and he came even to the Ancient of days: and they presented him before him. And he gave him power, and glory, and a kingdom: and all peoples, tribes and tongues shall serve him: his power is an everlasting power that shall not be taken away: and his kingdom that shall not be destroyed." (Daniel vii, 13, 14)

The writers of our Holy Gospels recognize that in Jesus Christ was fulfilled the prediction of Zacharias concerning the "Meek King" when He, "the Just One and the Savior, rode upon an ass and upon a colt, the foal of an ass" (Zacharias ix, 9) into Jerusalem, amid the acclamations of the multitude. This doctrine of Christ the King which We have taken from the very words of the Old Testament is found in the New, wherein it is confirmed in a most remarkable manner. In the New Testament is contained the announcement of the Archangel informing the Virgin Mary that she shall conceive and bear a Son "and the Lord God shall give unto him the throne of David, his father, and he shall reign in the House of Jacob forever, and of his kingdom there shall be no end." (Luke i, 32, 33) Christ Himself bears testimony in His own words to

the existence of His Kingdom. Thus, both in His last discourse to the multitude when He spoke of the rewards and punishment which shall be meted out for all eternity to the just and the unjust, when He replied to the Roman Consul who publicly asked Him if He were a King (Matt. xxv, 31, 40), or when, after His resurrection He bestowed upon the Apostles the office of teaching and baptizing, Christ took every opportunity to call Himself a King, and to publicly and solemnly affirm His Kingship (John xviii, 37) for to Him had been confided all power both in heaven and on earth. (Matt. xxviii, 18) Could He possibly have meant anything else by these words than that His regal power was absolute and that His Kingdom extended over all? It should not surprise us, therefore, if He Whom John called the "prince of the kings of the earth" (Apoc. i, 5) when He appeared to the Apostle, as narrated in the vision of the Apocalypse, wore "on His garment and on His thigh written: King of Kings, and Lord of Lords." (Apoc. xix, 16) Since the Eternal Father has made Christ His heir in all things (Hebrews i, 2) it is necessary that He should rule until the end of time, that is "until he hath put all his enemies under his feet." (I Cor. xv, 25)

As a result of this doctrine which We take from the Holy Scriptures, the Church, the Kingdom of Christ on earth, which by divine command is spread among all men and nations, proclaimed Him, her Founder, in the annual cycle of the liturgy, Sovereign Lord and

King of Kings. In affectionate veneration for Christ she multiplies the titles of honor which she bestows upon Him. These same titles are expressed in manifold beautiful ways, as for example, in the ancient antiphonaries and sacramentaries, in the holy office, and in the daily Sacrifice of the Immaculate Host at Mass. It is by this constant praise of Christ the King that is shown, too, the wonderful harmony which exists between our own Rite and that of the Eastern Churches, so much so that the axiom "legem credendi lex statuit supplicandi" takes on thereby a most profound meaning.

St. Cyril of Alexandria, writing on this subject, points out the basis for the royal dignity and power of Christ when he says: "He obtained dominion over every creature not by force nor because of any merely external reason, but because of His very essence and nature." (On Luke x.) What St. Cyril affirms is that the royalty of Christ is founded solely on that admirable union in Him of two natures which we call the Hypostatic Union. From this truth it follows that Jesus Christ must be adored not only as God by angels and men, but that they must be subject to and obey Him as well because He is Man: it is by reason of the fact of the Hypostatic Union, and that alone, that Christ has power over all creatures.

What thought could be more beautiful and more inspiring than that Christ rules over us, not only by right of birth but also by right of conquest, brought

about by His Redemption of mankind? God desired forgetful man to recall at what great price we were bought by our Savior. "Knowing that you were not redeemed with corruptible things as gold or silver, from your vain conversation of the tradition of your fathers: but with the precious blood of Christ, as of a lamb unspotted and undefiled." (I Peter i, 18, 19) We, therefore, no longer belong to ourselves alone, for Christ has bought us at a "great price." (I Cor. vi, 20) Our bodies too are "members of Christ." (I Cor. vi, 15)

May We at this point define the nature and importance of this supremacy of Christ. It consists of a threefold power, of which if even one element were missing, it could be said to contain no longer the idea of a true and real supremacy. The texts of the Sacred Scriptures which treat of the universal empire of Our Redeemer superabundantly prove this truth. It is a dogma of faith that Jesus Christ has been given to men as their Redeemer in Whom they must believe, and as a lawmaker Whom they must obey. (Council of Trent, Session VI, Can. 21) The holy Gospels not only tell us that Christ promulgated laws; they also present Him in the very act of making laws. Under different circumstances and in somewhat different words the Divine Master affirms that whosoever will keep His commandments gives proof thereby of loving Him and will remain in His love. (John xiv, 15; xv, 10) Christ Himself affirmed in the presence of the Jews,

who had accused Him of having violated the Sabbath by curing the paralytic, that the Father had bestowed upon Him judicial power. "For neither doth the Father judge any man, but hath given all judgment to the Son." (John v, 22) By this we must understand that He possessed also the right of rewarding and punishing men even during their lives since this inheres in the power of judging. Executive power must equally be attributed to Christ, since it is necessary for all to obey His commands. No one can escape them without suffering the punishments He has decreed.

That this His Kingdom is spiritual and that to it belong for the most part spiritual things, the passages of the Holy Bible referred to above show, and Jesus Christ Himself confirmed by His deeds. On various occasions when the Jews and even the Apostles themselves believed, though falsely, that the Messias would free the chosen people and re-establish the Kingdom of Israel, He sought to dispel this vain idea and false hope from their minds. When He was about to be proclaimed King by the multitude that admiringly crowded about Him, He declined the title and honor, and fleeing from them, hid Himself in the desert. Finally, He announced before the Roman Consul that His Kingdom "was not of this world."

In the Gospels this Kingdom of Christ is presented in the following manner. Men must prepare themselves to enter therein by means of penance and they cannot enter except through faith and the sacrament of Bap-

tism, which, though an external rite, is a sign of and produces sanctifying grace. This Kingdom is opposed only to the kingdom of Satan and the powers of darkness. It demands from its subjects not only that their souls be detached from riches and worldly things that they govern their lives justly, that they hunger and thirst after justice, but that they renounce themselves and take up their cross. Who is there who cannot perceive this royal dignity in the spiritual character of Christ the Redeemer founding the Church by His blood, and of Christ the Priest offering Himself forever as a sacrifice of propitiation for the sins of men?

Moreover, since Christ has received from the Father absolute dominion over all created things so that all are subject to His will, they err grievously who would take from the Christ-Man power over temporal things. On earth He abstained completely from exercising that power and despised material possessions and the care of worldly things. He has permitted to others and, still permits, rightful possession of them, but commands that the possessors must serve Him, not their possessions. The beautiful words "He does not take from us mortal things Who bestows upon us heavenly kingdoms" are well adapted to show this. (Hymn *Crudelis Herodes* in office of Feast of Epiphany.) The dominion of the Redeemer embraces, therefore, all men, as was said in the words of Our Predecessor of lasting memory, Leo XIII, which We here gladly make Our own: "The Empire of Christ extends not only over

Catholic peoples and over those who, reborn in the font of Baptism, belong by right to the Church, even though error has driven them far from her and dissension has separated them from the bond of love; it embraces even those who do not enjoy the privilege of the Christian Faith, so that all mankind must be said to be under the dominion of Jesus Christ." (Encyclical *Annum Sacrum*, 25 May, 1899)

Nor is any distinction to be made between individuals, the home, or civil society, for men are no less under the dominion of Christ when united in social groups than as single individuals. He alone is the source of both individual and public welfare. "Neither is there salvation in any other. For there is no other name under heaven given to men, whereby we must be saved." (Acts iv, 12) He alone is the Author of prosperity and true happiness, individual and societal. "The duties of the holy city and the duties of men do not differ; for the city is no other than a concourse of men." (St. Augustine, *Letter to Macedonius,* C. III) If the heads of nations wish the safety of their governments and the growth and progress of their country, they must not refuse to give, together with their people, public testimony of reverence and obedience to the empire of Christ. What We said at the beginning of Our Pontificate about the breakdown of the principle of authority and of respect for government may fittingly be repeated here. "They have driven God and Jesus Christ," We then lamented, "out of their laws

and governments. They have made authority appear to be something derived not from God but from man . . . consequently its foundations are tottering. If the First Cause be forgotten, there is no reason why some should command and others obey. From this error arise widespread disturbances in society which can be said to rest no longer upon its natural foundations." (Encyclical *Ubi Arcano*)

If men, both in private and publicly, will but recognize the sovereign power of Christ, the signal benefits of true liberty, of calm order, of harmony, and of peace will descend upon the whole human race. Just as the royal rights of Our Lord render the human authority of princes and heads of states sacred to a certain degree, so too they ennoble the duties imposed by obedience on the citizen. Impressing upon wives and servants the necessity of beholding Christ in their husbands and masters, St. Paul clearly warns that they should not obey them as men but because they recognize them as heirs of Christ. For no other reason would it be befitting for men redeemed by Christ to obey other men. "You are bought with a price; be not made the bondslaves of men." (I Cor. vii, 23) If princes and legitimate rulers will only be convinced that they rule not so much in their own right but by a mandate from and in place of the Divine King, it is easy to understand what holy and wise use they will make of their power, and with what zeal for the common good and the welfare of their subjects they will be inspired both in the mak-

ing and in the enforcing of laws. If this should happen, every reason for sedition would be removed and order and tranquillity would flourish and wax strong. When citizens see that their rulers and the heads of states are merely men like themselves, or are, for some reason, unworthy or culpable, they will continue, in spite of these facts, to obey their commands because they recognize in them the image of the authority of Christ, the God-Man.

As for the effect of all this upon concord and peace, manifestly the vaster the Kingdom of Christ and the more widely it embraces mankind, so much the more will men become conscious of the bond of brotherhood which unites them one with another. As the consciousness of brotherhood banishes conflicts, so too it softens bitter feelings and turns them into feelings of love. If the Kingdom of Christ, which *de jure* embraces all men, should in fact embrace all, would we then despair of that peace which the King of Peace brought to earth, that King Who came "to reconcile all things, Who did not come to be served but to serve others," and Who, though the "Lord of all," made Himself an example of humility and established humility and charity as His chief Law? "My yoke," He said, "is sweet and my burden light." Oh, what happiness might we not enjoy if individuals, families, and states would only allow themselves to be ruled by Christ! When all willingly accept the Empire of Christ and obey Him, when every tongue proclaims

that "Our Lord Jesus Christ is in the glory of the Father," then, indeed, to use the words of Our Predecessor, Leo XIII, when He addressed twenty-five years ago all the bishops of the Catholic world, "would many wounds be healed, the law would regain the prestige it once enjoyed, the blessings of peace would return, and swords and weapons would fall to the ground." (Encyclical *Annum Sacrum,* 25 May, 1899)

In order that these results which We desire for human society may be more abundant and lasting, it is necessary that the royal dignity of Our Lord be recognized and accepted as widely as possible. To this end it seems to Us that nothing else would help so effectively as the institution of a special feast dedicated to Christ our King. The annual celebration of the sacred mysteries is more effective in informing people about the Faith and in bringing to them the joys of the spiritual life than the solemn pronouncements of the teaching Church. Documents are often read only by a few learned men; feasts move and teach all the faithful. The former speak but once; the latter every year and forever. The former bring a saving touch to the intellect; the latter influence not only the mind but the heart and man's whole nature. Being composed of body and soul, man needs to be aroused by external solemnities so that, through the variety and beauty of the sacred liturgy, he may receive the divine teachings in his soul and, then changing them into his own sub-

stance and blood, may use them to advance in the spiritual life.

From history we learn that the feasts of the Church during the passing of the centuries were introduced one after the other, according as the needs or well-being of Christian peoples seemed to demand, as, for example, when it was necessary to strengthen people in the face of a common danger, defend them from the poisonous errors of heresy or strongly encourage them to celebrate with greater piety some mystery of the Faith or some blessing of divine grace. Thus, in the first centuries of the Christian Era, when the faithful were bitterly persecuted, sacred rites were decreed to commemorate the martyrs, until, as St. Augustine writes, the solemn functions of the feast days of the martyrs became themselves exhortations to martyrdom. (Sermon XLVII, *de Sanctis*). The liturgical honors that later were bestowed on confessors, virgins, and widows served marvelously to arouse in the faithful that love of virtue which is also necessary in the days when the Church is at peace. Especially were feast days created to honor the Blessed Virgin so that the Christian people might not only venerate with greater piety the Mother of God, of all heavenly patrons the greatest, but also be impelled towards a stronger love for her whom Our Redeemer in his last testament left to mankind as our Heavenly Mother.

Among the many benefits gained from this public veneration of the Mother of God and of the saints, not

the least valuable is that through this cult the Church, in all ages, has succeeded in rooting out the plague of heresy and error. In this We must admire the designs of Providence who draws good from evil, for in spite of a weakening of both faith and piety from time to time and the spread of error, Catholic truth, supported by Divine Providence shone forth in new splendor in spite of all opposition, and men being awakened from their spiritual lethargy, have striven to achieve greater and holier objectives. As a matter of fact, the feasts that occur during the course of the liturgical year which have been instituted in our own times, had the selfsame origin and produced similar effects. Thus, when respect for and the worship of the Most Blessed Sacrament grew weak, the Feast of Corpus Christi was instituted, and was ordered to be celebrated in such manner that the solemn processions and the prayers recited over a period of eight days would recall people to their duty of venerating publicly Our Lord. When, because of the forbidding rigorism of Jansenism, the souls of men had grown weak and they had lost heart, the Feast of the Sacred Heart of Jesus was instituted so that their coldness might give way to love and they themselves might be reclaimed by the love of God and the promise of everlasting strength.

Now when We, therefore, command that Christ our King be venerated by Catholics throughout the world, We are providing for the special needs of our own day a very effective remedy against the plagues which

infest human society. The plague of the age is what is called secularism, with all its attendant errors and impious purposes. You know, Venerable Brothers, that such impiety does not spring up over night. For a long time it has been eating its way into the very vitals of society. As a matter of fact, the rule of Christ over mankind has been denied, the Church has been refused the right, which comes from the very law of Jesus Christ to teach all peoples, to make her own laws for the spiritual government of her subjects in order to bring them to eternal happiness. Little by little the Christian religion has been made the equal of other and false religions and has been lowered to their level. The Catholic religion has been made subject to the civil power and has been given over to the control of rulers and statesmen. This error went still further; an attempt was made to substitute a certain vague natural religion for the truth of the religion of Christ. There were not wanting governments which imagined they could do without God altogether and cover up their lack of religion by irreligion and disrespect for God Himself. We have already written in sorrow in Our encyclical *Ubi Arcano* of the evil effects of this abandonment of Christ on the part both of individuals and of nations. Today We again grieve over these things, over the seeds of discord sown everywhere, the rekindling of hatreds and rivalries between peoples which prevents the re-establishment of peace; We grieve over those unrestrained passions so often hidden un-

der the mask of promoting the public good and of love of country; the civil discords which arise from this source together with that blind unmeasured egotism so widely diffused and which, thinking only of each one's private good and welfare, measures all things by this false standard; over domestic peace grievously disturbed because of forgetfulness and wilful disregard of family duties; over the natural unity and stability of the family which have been broken; and, last of all, over society itself shaken to its foundations and plunging headlong to ruin.

In spite of these sorrows We are sustained by the holy hope that the Feast of Jesus Christ Our King, which will be celebrated hereafter every year, will at last lead back society to Our Blessed Savior, an end which all men devoutly look forward to. To hasten this return to Christ by means of good works and organized social action is a duty incumbent on every Catholic, of many of whom it can be said truthfully that neither positions nor authority in civic life have been accorded them as befits those who carry before them the torch of truth. This condition perhaps is due to the apathy or the timidity of the good who abstain from strife and are apt to resist aggressions too weakly. Because of our weakness the enemies of the Church are emboldened to greater and more fearless acts of audacity. But when the faithful clearly understand that they must fight with courage, always under the banner of Christ Our King, they will then study with the zeal

of apostles how best to lead rebellious and ignorant peoples back to God. At the same time they will themselves acquire strength to keep inviolate God's holy laws.

Certainly it appears to Us that an annual celebration of the Feast of Christ Our King will greatly assist all nations towards a condemnation of and a reparation for those public apostasies which secularism, with so much harm to society, has given birth to. In fact, the more the dear name of Our Redeemer is passed over in shameful silence, be it at international meetings, be it in chancellaries, so much the more necessary is it to acclaim Him King and announce everywhere the rights of His royal dignity and power.

All can see that since the end of the last century the way was being prepared for the long desired institution of this new feast. No one can be ignorant of how this cult was spread and defended in books written in all the languages of the civilized world. The supremacy of the Kingdom of Christ was also recognized in the pious practice of those who dedicated, even consecrated, their families to the Sacred Heart of Jesus. Not only families but even whole nations and kingdoms were likewise consecrated. Due to the desire of Leo XIII, the human race, during the Holy Year of 1900, was solemnly consecrated to the Divine Heart. Neither should We pass over in silence the great number of Eucharistic Congresses, held especially in our own times, which marvelously assisted in solidi-

fying this royal power of Christ over mankind. These Congresses by calling upon each of the faithful in every diocese, state, and nation, as well as in the whole Catholic world, to venerate and adore Jesus Christ hidden under the veils of the Eucharist, and by means of public discourses and sermons, of public Exposition of the Blessed Sacrament, and of wonderful processions, aimed to acknowledge and proclaim the Kingship of Christ, bestowed upon Him by heaven itself. Thus it can be said most truly that the Christian people, inspired by the grace of God, take from the silence and darkness of our sacred temples to carry in triumph through the public streets that selfsame Jesus, and thus aid to re-establish Him in His royal rights, Him Whom on His entrance into this world wicked men refused to recognize.

This Holy Year, now drawing to a close, appears to be a most timely occasion in which to effect the holy purpose of which We have been writing, since God manifestly blessed this Jubilee by raising the minds and hearts of the faithful to thoughts of those heavenly things which surpass all joy, by bringing them back to His grace, by confirming them in His holy way, by leading them to the attainment of spiritual perfection. Therefore, when We consider the innumerable petitions addressed to Us as well as all the events of the Holy Year itself, We judge that the day has finally arrived to announce that mankind should honor Christ the King at a special feast. In this year, as We said at

the beginning, Our Divine King, admirable in His saints, has been *magnified* in a truly marvelous way by the elevation of a new band of His faithful followers to the honors of the altar. During this same year, all people have been led to admire by means of the Missionary Exhibition the triumphs of Christ gained by those saintly missionaries who have extended His Kingdom on earth. Finally, We celebrated this year the Centenary of the Council of Nicæa and thus commemorated the definition of the dogma of the consubstantiality of the Word made Flesh with the Father, a dogma upon which is founded the truth of the sovereign rule of the same Christ over all peoples.

Therefore, in virtue of Our Apostolic authority, We institute the Feast of Our Lord Jesus Christ, King, and decree that it be celebrated everywhere and annually on the last Sunday of October, that is, on the Sunday preceding the Feast of All Saints. Likewise We decree that on this same day, annually, there is to be renewed the consecration of mankind to the Sacred Heart of Jesus, an act of consecration which Our Predecessor of holy memory, Pius X, had previously commanded to be made every year. This year We wish the consecration to take place on the thirty-first of this month, on which occasion We Ourselves will celebrate solemn Pontifical Mass in honor of Christ the King. At that time the consecration to the Sacred Heart will be made in Our presence. Moreover, it seems to Us that it would be impossible in any more

fitting way to close and crown this Holy Year than to render the full meed of Our gratitude and of that of all Catholics to Christ, "Eternal King of the Ages," for the benefits conferred upon Us, the Church, and the whole Catholic world during the Holy Year just ended.

There is no need, Venerable Brothers, to explain at great length why We instituted the Feast of Christ, King, as a distinct feast despite the fact that the royal dignity of Christ appears to be amply recognized, at least by implication, in other feasts already decreed. It is enough, We believe, to tell you that although the so-called material object of all these feasts of Our Lord is Christ, the formal objects are quite distinct from that of the new feast which expressly recognizes by name both the royalty and kingly power of Jesus. The reason, moreover, why We decreed that this feast should be celebrated on Sunday is because that day would give both to the clergy in the celebration of Mass and the recitation of the Divine Office, and to the laity, free from their daily occupations, an opportunity to render in the spirit of holy joy a special public act of obedience and devotion to Our Lord. Moreover, the last Sunday of October, when the close of the liturgical year is at hand, seemed to Us a most fitting time to order this celebration for the reason that it will so happen that the mysteries of the life of Jesus Christ commemorated during the course of the year will then terminate and be crowned, as it were, by this great

solemnity of Christ, King, thus exalting before all men the glory of Him Who triumphs in His saints and in His elect. Therefore, We desire that it should be your office, your special task, Venerable Brothers, to see to it that a course of sermons is preached every year on fixed days in every parish for the celebration of this feast so that the faithful, instructed fully in the nature, meaning, and importance of the feast, will be brought to lead lives altogether worthy of those who profess themselves loving and faithful subjects of the Divine King.

As We close this letter, Venerable Brothers, it is Our great pleasure to point out briefly what advantages for the Church, for society, and for each Christian We hope will flow from this public cult of Christ, King. In the first place, the very fact of our acknowledging publicly the royal honors which belong to Our Lord, must of itself recall that the Church which was established by Him as a perfect society cannot but demand as her right, a right which she cannot renounce, full liberty and independence from the civil power. Moreover, the Church, in the exercise of her divine ministry of teaching, ruling, and guiding to eternal happiness all who belong to the Kingdom of Christ, manifestly cannot depend on the will of others. The civil power, too, must allow to religious orders and institutes of both sexes the exercise of a like liberty since they, over and above being a help to the Church and her pastors, co-operate and assist greatly in the extension

and development of the Kingdom of Christ, either because by their profession of the three religious vows they stand out against the threefold concupiscence of the world or because by their leading a life of great perfection they show forth daily to all men that holiness which the Divine Founder of the Church foretold would be one of the marks of the true Church.

The annual celebration of this feast will also become a means of recalling to the nations their duty of publicly worshiping Christ, that to render Him obedience is not only the duty of private individuals but of rulers and governments as well. It will recall that at the final judgment the Christ Who has been ignored and despised, and even driven from public life and public affairs, will avenge all the injuries He has received. His royal dignity demands that society in general conform itself to the commandments of God and to the principles of the Christian life, first in the making of laws, then in the administration of justice, and above all things in preparing the souls of our young people for the acceptance of sound doctrines and the leading of holy lives. Finally, who can compute the strength and holiness which the faithful themselves will obtain by meditating on these things, if they do so with the object of modeling themselves on the true standards of the Christian life?

Now, because Christ Our Lord has been given all power in heaven and on earth, because all men redeemed by His Precious Blood have been made His

subjects by a new and wondrous title of authority, because, lastly, this power of His extends to all mankind, it does not follow that we lose any particle of our liberty by reason of the rule of Christ over us. It is necessary that Our Lord rule over the mind of man, who by this intellectual submission shall firmly and at all times assent to the revealed truth and doctrines of Christ; that He rule over the will, which shall obey the divine laws and commands; that He rule over our hearts, which despising mere natural love shall love God above all things and be united to Him alone; that He rule over our bodies which as instruments, or as St. Paul says as "instruments of justice to God" (Romans vi, 13) shall promote the sanctity of the soul. If all these things are preached to the faithful they undoubtedly will be led the more easily toward perfection.

May the Lord grant, Venerable Brothers, that the many who are not members of His Kingdom shall long for and some day accept the sweet yoke of Christ, and that all men who are, through the mercy of God, His subjects and His children, and their number indeed is great, shall bear this yoke not because they are forced to do so, but with pleasure, with love, and in the spirit of holiness. If our lives are thus made conformable to the laws of this Divine Kingdom we shall gather abundant fruit thereby, and when called by Christ as good and faithful servants we too shall become sharers with Him in the Heavenly Kingdom of His everlast-

ing happiness and glory. Especially at this time of the year, as the anniversary of the birth of Our Lord Jesus Christ approaches, this great gift We desire for you, Venerable Brothers, as an expression of Our fatherly affection. We impart, too, from the depths of Our heart to you, Venerable Brothers, and to all your clergy and people, the Apostolic Blessing, a pledge of divine favors to come.

Given at Rome, at St. Peter's, on the eleventh day of December, of the Holy Year, 1925, the fourth of Our Pontificate.

PIUS XI.

ENCYCLICAL OF PIUS XI

on

CATHOLIC MISSIONS

(*Rerum Ecclesiae*)

In reviewing attentively the history of the Church, one cannot fail to notice how, from the first ages of Christianity, the especial care and solicitude of the Roman Pontiffs have been directed to the end that they, undeterred by difficulties and obstacles, might spread the light of the Gospel and the benefits of Christian culture and civilization to the peoples who "sat in darkness and in the shadow of death." The Church has no other reason for existence than, by developing the Kingdom of Christ on earth, to make mankind participate in the effects of His saving Redemption. Whoever, by Divine Commission, takes the place on earth of Jesus Christ, becomes thereby the Chief Shepherd who, far from being able to rest content with simply guiding and protecting the Lord's Flock which has been confided to him to rule, fails in his special duty and obligations if he does not strive by might and main

to win over and to join to Christ all who are still without the Fold.

It is a well-known fact that Our Predecessors fulfilled at all times the Divine Commission wherewith they were charged of teaching and baptizing all nations, that the priests sent by them (many of whom the Church publicly venerates because of the holiness of their lives or because they so courageously suffered martyrdom) zealously strove with varying results to enlighten by the Faith first Europe, and, later on, even unknown lands, and this almost immediately after their discovery. We say "with varying results," for it sometimes happened that the missionaries after laboring with little or no effect were either put to death or driven out of the country. As a result, the field which they had begun to cultivate, at times a mere wilderness but at other times already converted by them into a veritable garden of roses, when left to itself was once again overrun with thorns and briars. In spite of all this, it is a great consolation to see how in recent years the Congregations which are devoted to foreign missionary work have actually redoubled their labors and have gained such memorable fruits from their work, and how the faithful, on their part, have so generously responded to this increased missionary effort with a great increase in the amount of alms given for such holy purposes. There is no doubt that this renewed activity was greatly promoted by the Apostolic Letter of November 30, 1919, entitled, *On the Propagation of the Catholic*

Faith Throughout the World, which Our Predecessor of happy memory directed to the episcopate of the whole world. In this letter, while the Pontiff on the one hand stimulated the diligence and zeal of all the bishops in the work of obtaining help for the missions, he did not fail to point out, and very wisely, to Apostolic Vicars and Prefects, the obstacles to be avoided and the methods to be followed by their clergy in order to render more fruitful the exercise of the sacred apostolate.

As for Ourselves, Venerable Brothers, you well know that, from the beginning of Our Pontificate, We determined to leave nothing undone which might, by means of apostolic preachers, extend farther and farther the light of the Gospel and make easy for heathen nations the way unto salvation. It seems to Us that two special objectives ought to be aimed at in all missionary work, both of which are not only timely but necessary and closely connected with each other; namely, that a much larger number than heretofore of missionaries, well trained in the different fields of knowledge, be sent into the vast regions which are still deprived of the civilizing influence of the Christian religion; and secondly, that the faithful be brought to understand with what zeal, constancy in prayer, and with what generosity they too must co-operate in a work which is so holy and fruitful. This is precisely the object We had in mind when We commanded that the Vatican Missionary Exhibition be held. We thank God that many young hearts (a fact which has been called to

Our attention) at the sight of these proofs of divine grace and of the nobility and greatness of the missionaries, received there the first call to the missionary life. So unbounded, too, was the admiration for the missionaries on the part of those who visited the Exhibition that We have every reason to believe that it will not be without lasting fruits for religion. That the weighty lessons which this Exhibition in its silent eloquence preached may not be forgotten, We ordered, as you perhaps know already, that a permanent museum be established wherein there may be conserved and shown to the public the more noteworthy objects exhibited at the Vatican Missionary Exhibition. This Museum will be established in our Palace of the Lateran on that very spot where, after peace had been restored to the Church, so many apostolic men celebrated for holiness of life and zeal for religion were sent forth, century after century, by Our Predecessors into regions "already white for the harvest."

It will also come about that all the officers in the mission army, and the privates too, if We may so speak, who shall visit this Museum, after having compared the conditions of their respective missions and their methods of work, will draw from it inspiration for even better and larger projects. The faithful who visit the Museum will, We believe, experience the selfsame feelings as did those who attended the original Vatican Exhibition. Meanwhile, in order that the interest of the faithful in the missions, which has been

aroused already, may be even further developed We make a special appeal for your assistance in this task, Venerable Brothers. If your assistance may rightly be employed in any undertaking, certainly the dignity of your station in life, to say nothing of your filial affection for Us, will impel you to tender such aid particularly in this work and that with all zeal and diligence. For Our part, so long as Divine Providence shall preserve Our life, this duty of Our Apostolic office will always be a special obligation to Us, for when We ponder over the fact that the pagans number, even in our day, almost a billion, "We have no rest in our spirit" (II Cor. vii, 5) and seem to hear sounding in Our ears the words, "Cry, cease not, lift up thy voice like a trumpet." (Isaias lviii, 1)

There is no need to insist how foreign it is to the virtue of charity, which embraces both God and men, for the members of Christ's Church not to think of those unfortunate souls who live in error outside the Fold. Surely the obligation of charity, which binds us to God, demands not only that we strive to increase by every means within our power the number of those who adore Him "in spirit and in truth" (John iv, 24) but also that we try to bring under the rule of the gentle Christ as many other men as possible in order that "the profit in his blood" (Psalms xxix, 10) may be the more and more fruitful and that we may make ourselves the more acceptable to Him to Whom nothing can possibly be more pleasing than that "men should be

saved and come to the knowledge of the truth." (I Timothy ii, 4)

Since Jesus Christ has proclaimed that the special sign of discipleship with Him is that we "have love one for another" (John xiii, 35; xv, 12) can we give a mark of greater love for our neighbors than to assist them in putting behind themselves the darkness of error by instructing them in the true faith of Christ? As a matter of fact, this type of charity surpasses all other kinds of good works inspired by love just as the mind surpasses the body, heaven surpasses earth, eternity surpasses time. Every one that acts thus, inspired by love and according to the full measure of his ability, demonstrates that he esteems the gift of faith in the manner that one should esteem it. Moreover, he manifests his gratitude toward the goodness of God by thus sharing this same great gift, precious above every other gift, with the poor pagans. He also shares with them, at the same time, all the other graces which are intimately connected with the virtue of faith. If none of the faithful is exempt from the obligation of charity, can the clergy who, by their truly marvelous election and holy vocation, participate in the very priesthood and apostolate of Jesus Christ, claim such exemption? Or can you, Venerable Brothers, you who possess the plenitude of the priesthood and are, each in his own diocese, the divinely constituted pastors of the clergy and Christian people, claim to be exempt from the same law of love? We read that Christ com-

manded not only Peter, whose chair We occupy, but all the Apostles whose successors you are: "Go ye into the whole world, and preach the gospel to every creature." (Mark xvi, 15) It evidently follows from this that the responsibility for spreading the faith falls upon Us, but on condition that you share with Us the burden and assist Us as much as your own pastoral duties permit. Therefore, Venerable Brothers, do not look upon compliance with this Our paternal exhortation, as an irksome duty, for you must know that God Himself shall one day ask of Us a strict accounting of this tremendous obligation which He has laid upon Us.

In the first place, both in sermons and by your writings, strive to have introduced and gradually to extend the pious custom of praying "the Lord of the harvest, that he send forth laborers into his harvest" (Matt. ix, 38) and of asking for the heathen the light of the Holy Spirit and the grace of God. We say that these prayers should become habitual for it is evident that prayers said in this manner cannot but have more efficacy before the seat of Divine Mercy than prayers said but once or only occasionally. Even though the missionaries labor most zealously, though they work and toil and go so far as to lay down their very lives in order to bring to the pagans a knowledge of the Catholic religion, though they employ every means known to human ingenuity and spare themselves in nothing, all this will avail them nothing, all their ef-

forts will go for naught, if God by His grace does not touch the hearts of the heathen in order to soften and attract them to Himself.

Everyone can pray, of this fact there can be no question. Everyone, therefore, has at hand and can make use of this all-important help, this daily nourishment of the missions. For these reasons you will act according to Our desires and will also do something in keeping with the religious spirit and feelings of the faithful, if you order that special prayers for the missions and for the conversion of the heathen to the true Faith be added, for example, to the Rosary of the Blessed Virgin or to the other prayers which are customarily recited both in the parish and other churches. It would be well, Venerable Brothers, to make a special point of inviting and encouraging children and the religious orders of women to take up this holy practice. We are particularly desirous that in all institutions, orphan asylums, parochial schools, colleges, and convents of Sisters there should daily arise to heaven the prayer that the Divine Mercy may descend upon so many unhappy beings, inhabitants of the densely populated pagan countries. Can the Heavenly Father refuse anything to the innocent and chaste who ask it of Him? On the other hand, such a pious practice leads to the hope that these children, who have been trained to pray for the conversion of the heathen from the first moment when the flower of charity begins to bud in their young and tender hearts, may, with the help of

God, themselves receive a vocation for the apostolate, a vocation which if it is nurtured with care may perhaps in time supply capable workers for the mission field.

At this point, Venerable Brothers, We wish to touch upon in passing a matter which is worthy of your most serious thought. All are acquainted, no doubt, with the grave damage which was done to the propagation of the faith as a result of the late War. Missionaries recalled to their own countries fell in the terrible conflict. Other missionaries were compelled to leave the field of their activities with the result that missionary work suffered greatly thereby. These damages and losses to the missions have to be made good if we hope to bring them back to the state in which they were before the War and to insure their further progress.

Moreover, when we stop to consider the vast territory which remains as yet unopened to the blessings of Christian culture, the immense number of those who are still deprived of the fruits of the Redemption, or the obstacles and difficulties which beset and impede the best efforts of the missionary, it is absolutely necessary that the bishops and faithful work together in order that the number of the ambassadors of Christ be increased and multiplied. If there should be in your dioceses, any young men, seminarians, or priests who seem called by God to this sublime apostolate, far from putting obstacles in their way, you should encourage them both by your favor and authority in their leanings and desires. Though you are surely permitted in regard to

these vocations "to try the spirits if they be of God" (I John iv, 1) still if your are convinced that their holy resolution springs from and is fostered by the Spirit of God, then neither scarcity of priests, nor any special need of your own diocese ought to discourage you or keep you from giving your consent to the vocation of anyone, since your own faithful have at hand, if We may use the phrase, the means to salvation, and are less further removed from them than the heathens, especially those who are still savages or are only semi-civilized. If, therefore, the occasion should arise, suffer patiently for the love of Christ and of souls, the loss of one of your clergy, if indeed it can rightly be called a loss.

If you deprive yourself of a co-laborer and sharer of your toils, the Divine Founder of the Church will surely supply every such deficiency by showering more abundant blessings on your diocese and by bringing into existence more and more new vocations to the sacred ministry.

In order that this particular work may be joined intimately to the other duties of your pastoral office, see to it that the Missionary Union of the Clergy be established in your diocese, and if this has already been done, encourage the organization by your counsels, your exhortations, and your authority to renewed activity. This Union, founded providentially eight years ago by Our immediate Predecessor, has been enriched by numerous indulgences and put under the special

jurisdiction of the Sacred Congregation of the Propaganda. In these last years it has spread through many dioceses of the Catholic world. We Ourselves have bestowed upon the Union, and this more than once, testimonials of Our pontifical well-wishes. Great is the number of priests, as well as ecclesiastical students, who belong to the Missionary Union and who pray, each according to his particular state in life, especially at the Holy Sacrifice of the Mass, and encourage likewise others to pray, that the gift of faith be bestowed upon the almost limitless number of pagans. On every possible occasion they preach to the people about the apostolate which is carried on among the heathen. They also see to it that at certain specified times conferences, which are of great and lasting value, are held on mission work. They distribute mission literature and wherever they discover some one who gives indications of possessing a vocation to the missionary life, they assist him in obtaining the preparation necessary for such work. They encourage and promote, too, in every possible way, each within the limits of his own diocese, both the work of the Society for the Propagation of the Faith and its two allied and subsidiary activities.

You are assuredly aware, Venerable Brothers, of the large amounts of money which the Missionary Union of the Clergy has already collected to help these good works, and what wonderful prospects they have in the future of collecting even more, due to the increased

generosity of the faithful from year to year. Some of you have been patrons and sponsors of the Missionary Union in your dioceses. It is Our supreme desire that from now on it will be impossible to point to a cleric who is not literally burning with love for the missions.

All Christian people should assist, and generously, the work of the Society for the Propagation of the Faith, the principal mission organization of the Church. With due regard for the very pious woman who was its foundress, and the City of Lyons, its seat, We have transferred to Rome the Society for the Propagation of the Faith. We have also reorganized it, conferred upon it, as it were, Roman citizenship, and given it charge of meeting all the present needs of the missions, as well as those that will arise in the future. How many and how great these needs, how poor the great majority of missionaries was assuredly made plain by the Vatican Missionary Exhibition, despite the fact that many who visited the Exhibition, dazzled by the abundance, novelty, and attractiveness of what they saw, did not sufficiently appreciate this fact. Do not be ashamed, Venerable Brothers, to make yourselves even beggars for Christ and the salvation of souls. Both by your writings and the eloquence of your words, which come from the depths of your hearts, insist that your people by their renewed interest in and generosity toward the missions, increase and render more abundant the harvest which the Society for the

Propagation of the Faith is gathering every year. Since no one can be thought so poor and naked, no one so infirm or hungry, as he who is deprived of the knowledge and grace of God, so there is no one who cannot understand that both the mercy and the rewards of God shall be given to him who, on his part, shows mercy to the neediest of his fellow-beings.

With the head organization, the Society for the Propagation of the Faith, there are affiliated, as We have written, two other societies—the Association of the Holy Childhood and the Society of St. Peter the Apostle. Since the Holy See has made these latter organizations in a peculiar manner its own, the faithful from all over the world ought to help and maintain them by their offerings, and this in preference to other pious works whose aims are more or less specialized.

The object of the Association of the Holy Childhood is, as is well known, to train children so that they will accustom themselves to set aside a certain amount of their money allowance in order to give the same for the redemption and Catholic education of heathen babies who have been abandoned by their parents or have been exposed to death as often happens in certain lands. The object of the Society of St. Peter the Apostle is, by means of prayers and free-will gifts, to make it possible for certain specially chosen native ecclesiastical students to receive the required seminary training preparatory to the taking of Holy Orders. Given these

native priests, people of their own race will the more easily be converted to Christ or be confirmed in their Faith.

Recently, as you know, We assigned to the Society of St. Peter the Apostle as its heavenly patroness St. Teresa of the Child Jesus. This Saint who, during her life here below as a religious, made herself responsible for and adopted, if We may use the phrase, more than one missionary in order to assist him in his work as was her custom by her prayers, by voluntary and prescribed corporal penances, but, above all, by offering to her Divine Spouse the dreadful sufferings resulting on the disease with which she was afflicted. Under the protection of the Virgin of Lisieux We, too, look forward to more abundant fruits in this work. We, also, greatly rejoice that many bishops have been pleased to enroll themselves among the perpetual patrons of this Society, and that seminaries and societies of young Catholic men have undertaken the task of meeting the expenses incident on the maintenance and education of several needy native clerical students. These two Societies are customarily called, and rightly so, branches of the principal work of the Society for the Propagation of the Faith. As they were recommended very specially to the bishops by Our Predecessor of happy memory, Benedict XV, in the apostolic letter referred to above, so We also cannot but recommend the same Societies to you, hoping that because of your exhortations and your interest in this work the Catholic people shall never

permit themselves to be outdone in generosity by non-Catholics who are wont to assist so liberally the propagators of their false beliefs.

It is now time, Venerable Brothers and Beloved Sons, that We speak to you who, because of your long labors and wise service as missionaries among the heathen, have been found worthy to be promoted by Apostolic authority to the office of Vicars and Prefects. First of all, We speak of the general progress which the missions have made in the last few years due to your charity and zeal, for which progress We offer congratulations both to you and to the missionaries under your charge. What your principal duties are and what you especially have to guard against in the discharge of these duties, has already been set forth with such wisdom and eloquence by Our immediate Predecessor that nothing along that line needs be added to his words. However, over and above that, We deem it well, Venerable Brothers and Beloved Sons, to make known Our own mind on certain matters.

Before everything else, We call your attention to the importance of building up a native clergy. If you do not work with all your might to attain this purpose, We assert that not only will your apostolate be crippled, but it will become an obstacle and an impediment to the establishment and organization of the Church in those countries. We gladly recognize and acknowledge the fact that in some places steps have already been taken to provide for these needs by the erection of

seminaries in which native youths of promise are well educated and prepared to receive the dignity of the priesthood, and are trained to instruct in the Christian Faith members of their own race. But in spite of all this work, we are still a great distance from the goal which we have set for ourselves.

You certainly have not forgotten how Our Predecessor, Benedict XV of happy memory, was saddened by this fact. He wrote: "It is a matter of genuine sorrow that there still exist countries to which the Catholic Faith was brought centuries ago but where, in spite of that fact, one does not find even now native priests except possibly those occupying minor posts; also, that there are races who were converted long ago and who have risen from a state of barbarism to such a high degree of civilization that they have produced men of standing in every profession and walk of civil life; yet these very people, despite the fact that they have lived under the saving influence of the Gospel and of the Church for centuries, have not been able to produce a bishop to rule them or priests whose teaching authority is respected as it should be by their fellow citizens." (Apostolic Letter *Maximum Illud*)

Perhaps it may be said that sufficient attention has never been paid to the method whereby the Gospel began to be preached and the Church of God established all over the world. We touched on this subject briefly at the closing of the Missionary Exhibition and recalled the fact that from a study of the earliest

monuments of Christian antiquity it is clearly evident that the clergy placed in charge of the faithful in each new community by the Apostles were not men brought in from the outside but were chosen from the natives of that locality. From the fact that the Roman Pontiff has entrusted to you and to your assistants the task of preaching the Christian religion to pagan nations, you ought not to conclude that the rôle of the native clergy is merely one of assisting the missionaries in minor matters, of merely following up and completing their work. What, We ask, is the true object of these holy missions if it be not this, that the Church of Christ be founded and established in these boundless regions? How can the Church among the heathens be developed today unless it be built of those very elements out of which our own churches were built; that is to say, unless it be made up of people, clergy, and religious orders of men and women recruited from the native populations of the several regions? Why should the native clergy be forbidden to cultivate their own portion of the Lord's vineyard, be forbidden to govern their own people? In order to enable you to progress in winning from heathenism new converts to Christ, would it not be of great assistance if you would entrust to the native clergy the people already converted so that they could minister to them and preserve their faith? As a matter of fact, the native clergy will prove to be most useful (more useful than some people imagine) in extending the Kingdom of Christ "for since the native

priest," to quote Our Predecessor, "by birth, temper, sentiment, and interests is in close touch with his own people, it is beyond all controversy how valuable he can be in instilling the Faith into the minds of his people. The native priest understands better than any outsider how to proceed with his own people. Such being the case, he can often gain access to places where a foreign priest would not be permitted to enter." (Apostolic Letter *Maximum Illud*)

Moreover, the foreign missionary, because of his imperfect knowledge of the language often finds himself embarrassed when he attempts to express his thoughts with the result that the force and efficacy of his preaching are thereby greatly weakened. In addition to the aforementioned difficulties there are others which must always be taken into account, notwithstanding the fact that these difficulties are of rare occurrence and can oftentimes be overcome easily. Let us suppose, for example, that either because of the fortunes of war, or because of certain political happenings in a mission field, the ruling government is changed in that territory and that the new government decrees or requests that the missionaries of a certain nationality be expelled; or let us suppose—something which rarely, if ever, occurs—that the inhabitants of a particular territory, having reached a fairly high degree of civilization and at the same time a corresponding development in civic and social life, and desiring to become free and independent, should drive away from their country the

governor, the soldiers, the missionaries of the foreign nation to whose rule they are subject. All this, of course, cannot be done without violence. Everyone can see what great harm would accrue to the Church in that land in the circumstances, unless a native clergy had been spread beforehand throughout the country like a network and were, by consequence, in a position to provide adequately for the population which had been converted to Christ.

Moreover, since the words of Christ "the harvest indeed is great, but the laborers are few" (Matt. ix, 37; Luke x, 2) are true, even in the present condition of affairs, Europe from whence most of the missionaries have come is itself in need of priests, and this at a time when, with the help of God, it is most important that our separated brethren be led back to the unity of the Church and that non-Catholics be convinced of and delivered from their errors. It is a well-known fact that today the number of young men called to the priestly and religious life is not less than in former times, still the number of those who obey the call of God is certainly much smaller.

From what We have written, Venerable Brothers and Beloved Sons, it follows that it is all-important to supply your different fields of labor with as many native priests as shall be sufficient, by their individual efforts, to extend the conquests of Christianity and to rule the faithful of each nation without the necessity of depending upon the help of a foreign clergy. In some

places, as We have already pointed out, seminaries for the native clergy have been opened. These seminaries are being erected in points central to the nearby missions and entrusted, as a rule, to the same religious order or congregation which has charge of the missions. At these central institutions the Vicars and Prefects send their chosen men and pay for them while they are being trained, to receive them back one day ordained priests ready for the sacred ministry. This policy, which has been followed in some places, We sincerely wish, nay, We command, shall be followed likewise by the Superiors of all missions, so that it cannot be said that any native youth has ever been kept out of the priesthood and the apostolate, provided, of course, he exhibits the mark of a true vocation and is a young man of genuine promise.

It need scarcely be added that the greater the number of students you select for this training (there is need of greater numbers) the greater will be the expense. Do not lose heart because of this fact, but have confidence in the most loving Savior of men to Whose Providence We must look to find ways and means whereby the generosity of Catholics shall be stimulated so that there may come to the Holy See the increased funds required to aid more adequately such worthy enterprises. If each of you must do all he can to obtain as large a number as possible of native ecclesiastical students, you must also strive to mold and form them in that sanctity which is becoming to the

priestly life and in the true spirit of the apostolate. Filled with these virtues and with zeal for the conversion of their brothers, they should be ready even to lay down their lives for the salvation of the people of their own tribe or nation. It is also important that simultaneously with this priestly formation these seminarians receive a scientific education both in the sacred and profane sciences. This education should follow the most approved methods. The course of study should not be unduly shortened or curtailed in any of its important features. The students as a matter of fact should follow the general accepted course of studies. Have no fear that if in the seminary you educate subjects conspicuous for the integrity and purity of their lives, men well prepared for the work of the sacred ministry and skilled teachers of the law of God, that you will not have turned out men who will not only attract the attention of the leading and learned men of their own country but also priests who will be destined one day to govern parishes and dioceses which shall be erected when it pleases God, and all this with the prospect of lasting gain for the Church.

Anyone who looks upon these natives as members of an inferior race or as men of low mentality makes a grievous mistake. Experience over a long period of time has proven that the inhabitants of those remote regions of the East and of the South frequently are not inferior to us at all, and are capable of holding their own with us, even in mental ability. If one discovers an extreme

lack of the ability to understand among those who live in the very heart of certain barbarous countries, this is largely due to the conditions under which they exist, for since their daily needs are so limited, they are not often called upon to make use of their intellects. You, Venerable Brothers and Beloved Sons, can bear testimony to the truth of what We write, and We Ourselves can testify to these facts since We have here under Our very eyes the example of certain native students attending the colleges of Rome who not only are equal to the other students in ability and in the results they obtain in their studies, but frequently even surpass them. Certainly you should not allow the native clergy to be looked upon as if they were a lower grade of priests, to be employed only in the most humble offices of the ministry. These priests have been admitted to the same priesthood that the missionaries possess, they are members of the selfsame apostolate. On the contrary, you should prefer the native priests to all others, for it is they who will one day govern the churches and Catholic communities founded by your sweat and labor. Therefore, there should exist no discrimination of any kind between priests, be they European missionaries or natives, there must be no line of demarcation marking one off from the other. Let all priests, missionaries and natives be united with one another in the bonds of mutual respect and love.

Since it is necessary in order to organize the Church in these regions, as We have already remarked, that

you make use of the very elements out of which under Divine Providence they have been composed, you ought as a consequence to consider the founding of religious Congregations of men and women made up of natives to be one of the principal duties of your holy office. Is it not meet that these newly born followers of Christ be able to follow a life of evangelical perfection if they feel themselves called to take the vows of religion? With reference to this point, the missionaries and nuns who labor in your dioceses should not permit themselves to become prejudiced out of sheer love each for his own religious Congregation, a love which in itself is undoubtedly sound and legitimate. They should learn to view this matter broadly and to act accordingly. Therefore, if there are natives who desire to join one or other of the older Congregations, it assuredly would not be right to dissuade them or to prevent their joining, provided, of course, they give signs of being able to acquire the spirit of these Congregations and of establishing in their own countries houses of the Order which shall not be unworthy of the Congregation of which they are members. Perhaps it would be well if you would consider seriously and without admixture of self-interest, if it would not be more advantageous all around to establish entirely new Congregations, which would correspond better with the genius and character of the natives and which would be more in keeping with the needs and the spirit of the different countries.

We cannot pass over in silence another point most important for the spread of the gospel, namely, the necessity of increasing the number of catechists. Catechists may be Europeans, or preferably natives, who help the missionaries in their work especially by instructing and preparing catechumens for baptism. It is quite unnecessary to write of the qualities which these catechists should possess in order to be able to draw to Christ those who do not believe in Him; this they can do more by the example of their lives than by word of mouth. You, Venerable Brothers and Beloved Sons, make a firm resolution to train them with all possible care in order that they may acquire a profound knowledge of Christian doctrine, and that in teaching the Faith they may be able to adapt themselves both to the natural abilities and the level of intelligence of their catechism classes. In this catechetical work their success will be in exact proportion to the intimate knowledge which they possess of the mental ability and habits of the natives.

Up to this point We have written of the selecting and recruiting of those who are to share with you your labors. There still remains for Us in this context to commend to your zeal a plan which, if it should be put into operation, We believe would greatly help in the wider diffusion of the Faith. In what high esteem We hold the contemplative life is made abundantly clear in the Apostolic Constitution of two years ago, whereby We most gladly confirmed by Our Apos-

tolic authority the rule of the Carthusians which had been revised to conform with the new Code of Canon Law, a rule which had been approved by Pontifical authority from the time of the origin of the Carthusian Order. Now, as We exhort from Our heart the Major Superiors of similar contemplative orders, so you too in like manner give them repeated evidences of the fact that they, by founding such houses in the mission field, can spread and promote the more austere types of contemplative life. These contemplatives, too, will obtain from heaven for you and for the work to which you are devoted an abundance of graces. Nor is there any danger that such monks will not find conditions for their mode of life satisfactory. The inhabitants, particularly in certain places, although pagan in large majority have a natural inclination towards solitude, prayer, and contemplation. In this special connection may We call to your notice that great monastery which the Reformed Cistercians of La Trappe founded in the Vicariate Apostolic of Peking. In this monastery there are nearly one hundred monks, the major portion of whom are Chinese. As they, by the exercise of the most perfect virtue, by constant prayer, by the austerity of their lives, by manual labor placate the Divine Majesty and bring down the mercies of God both upon themselves and their pagan neighbors, so also by the force of their example they win these very pagans to Jesus Christ. It is, therefore, not to be questioned that these hermits, while they guard intact the spirit of their holy

Founder and therefore do not engage in an active life, nevertheless they prove themselves of great assistance in the successful work of the missions. If, perchance, the Superiors of any of these Orders should heed your requests and establish houses for their subjects in places judged best by common agreement between you, they shall do something which will be, in the first place, very beneficial to the great multitudes of pagans and which will be, secondly, more pleasing to Us personally than any words can express.

We may now pass, Venerable Brothers and Beloved Sons, to the consideration of a matter which has to do with the better management of the missions. Although on this subject Our immediate Predecessor has already given his advice and instructions, We desire to repeat them here because We rightly think them to be of the utmost importance in the fruitful exercise of the apostolate. Because in great part the success of Catholic missions among the heathen depends upon you, We desire you to have a better organization of your mission work than formerly, an organization which may serve to make easier for you in the future the work of the propagation of Christian beliefs and the increase of converts to the Faith. Therefore, you must see to it that the missionaries are so distributed about that no part of the territory assigned you shall be neglected and that no part shall be left to be evangelized at some future and remote date. To accomplish this purpose, found many new stations (allowing the missionary to

live in some central place) in the vicinity of which you may establish smaller houses, which can be left in charge of at least a catechist, each of which should have a chapel so that the missionary may from time to time come on certain fixed days to visit the people and exercise his ministry.

Missionaries should remember that in preaching to the natives they must follow the same methods which the Divine Teacher used while He was on earth. Before He began to preach to the crowds, He first healed the sick: "and all that were sick he healed; and many followed him, and he healed them all: he had compassion on them, and healed their sick." (Matt. viii, 16; Matt. xii, 15; Matt. xiv, 14) He commanded the Apostles to do likewise and bestowed upon them the power of healing: "And into what city soever you enter . . . heal the sick that are therein, and say to them: The Kingdom of God is come nigh unto you," (Luke x, 8, 9) and "going out they went about through the towns, preaching the gospel, and healing everywhere." (Luke ix, 6) Neither should the missionary ever forget how kind and loving Jesus always showed Himself to babes and little children, or how when the apostles remonstrated with them, He bade them to "suffer little children to come unto Him." (Matt. xix, 13, 14) Apropos of this, let Us recall what We said on another occasion, namely, that the missionaries who preach to the heathen know only too well how much good-will and real affection is gained for the Church by those who

look after the health of the natives and care for their sick or who show a true love for their infants and children. All of which only goes to prove how readily the human heart responds to charity and to kindness.

To return to a subject which We discussed above. If it is necessary, Venerable Brothers and Beloved Sons, in the cities where you have your residences and in other more-important centers, to erect large churches and other mission buildings, you must, however, avoid building churches or edifices that are too sumptuous and costly as if you were erecting cathedrals and episcopal palaces for future dioceses. This type of structure will come in due time and when the need really exists. Assuredly, you are aware of the fact that there exist dioceses which have been canonically erected, and that a long time ago, and yet only now are they constructing or have just finished the construction of churches and buildings of this kind. Moreover, it would be neither right nor advisable to bring together, really to crowd together, in one of the principal cities or in the town where you reside the various institutions erected for the welfare of both the souls and bodies of the people. If such institutions are really large and important they will need on the spot both your presence and that of the missionaries, and thus your visits in the interests of the propagation of the faith to the remainder of the territory committed to your charge will necessarily cease. Since mention has been made of such good works, over and above hos-

pitals and institutions for the care of the sick and for the distribution of medicines, and elementary schools which you ought to open in every town, it is important that you found other types of schools for the young people who do not intend to take up agriculture, and thus by these schools open the way to them to acquiring a higher education, particularly in the arts and sciences and in the professions. We also exhort you not to neglect in this work of education the better classes, especially the rulers of the locality and their children. It is beyond question that the word of God and its ministers are received more readily by the poor and humble than by the proud and rich. It is also true that Jesus Christ said of Himself, "the spirit of the Lord hath sent me to preach the Gospel to the poor." (Luke iv, 18) Yet, at the same time, We must not forget what St. Paul writes: "to the wise and unwise, I am a debtor." (Romans i, 14) Both history and experience teach that when once the rulers of a people have been converted to Christianity, the common people follow closely in the footsteps of their leaders.

Finally, Venerable Brothers and Beloved Sons, receive, in the well-known spirit of zeal for religion and the salvation of souls which consumes you, with docile minds and with the will to obey promptly, this, Our last but most important recommendation of all. The districts confided by the Holy See to your care and labors in order that they too may be added to the Kingdom of Christ the Lord, are for the most part vast

in extent. It may thus happen that the number of missionaries belonging to your particular Institute is much smaller than your actual needs require. In this case, just as in well established dioceses members of different religious families, priests, laymen, and nuns of many different Congregations, are accustomed to come to the aid of the bishop, so you also, where there is question of spreading the Faith, of educating the native youth or other similar undertakings, ought not to hesitate to invite and to receive as companions of your labors religious missionaries, even though they be of a different Institute than your own, and also priests or others though they are members of lay Institutes. The Orders and Religious Congregations may well be proud of the missions given them among the heathen and of the conquests made up to the present hour for the Kingdom of Christ. Let them remember, however, that they do not possess the mission fields by a peculiar and perpetual right, but that they hold them solely at the discretion and pleasure of the Holy See which has both the duty and the right to see to it that these missions are well and adequately taken care of. The Roman Pontiff would not be doing his full Apostolic duty if he limited his interest solely to the distribution of missions of greater or lesser extent to one or other Institute. What is of much more importance is that he must always, and with great care, see to it that these different Institutes are sending into the regions confided to them as many qualified missionaries

as are needed to carry on in a thorough manner the task of diffusing the light of the truth over the whole extent of these countries.

Therefore, since the Divine Pastor shall demand of Us an accounting of His Flock, We, without hesitation and whenever it shall appear to be either necessary, more opportune, or useful for the larger growth of the Catholic Church, shall transfer the mission territory of one Institute to another Institute; We shall also divide and subdivide a mission territory and shall confide it to the care of native priests or shall assign new Vicariates and new Apostolic Prefectures to other religious Congregations than those occupying the original territory.

It but remains for Us now to exhort you again, Venerable Brothers, all the bishops of the Catholic world, to share with Us the cares and consolations of Our pastoral office and to come to the aid of the missions in the enthusiastic manner and with the methods We have suggested in order that the missions themselves, quickened as it were by this renewed strength, may bring forth a more abundant harvest in the future. May Mary, the Most Holy Queen of Apostles, graciously look down with favor upon this our common undertaking; that selfsame Mary who, since she keeps within her motherly heart all men committed to her protection on Calvary, cherishes and loves not only those whose fortune it is to enjoy the fruits of the Redemption, but all those others likewise who do

not yet know that they have been redeemed by Jesus Christ.

In the meantime, Venerable Brothers, as a pledge of heavenly favors to come and a mark of Our fatherly love for you, We most lovingly bestow upon you, your clergy, and your people the Apostolic Blessing.

Given at Rome, at St. Peter's, the twenty-eighth day of February, in the year 1926, the fifth of Our Pontificate.

PIUS XI.

ENCYCLICAL OF PIUS XI

on the

SEVENTH CENTENARY OF THE DEATH OF ST. FRANCIS OF ASSISI

(*Rite Expiatis*)

To the great Jubilee which was celebrated in Rome and is now extended to the whole world for the period of this year, which served to purify souls and called so many to a more perfect way of life, is now to be added, as a fulfilment of the fruits received or expected from the Holy Year, the solemn commemoration which Catholics everywhere are preparing to celebrate, the Seventh Centenary of the blessed passage of St. Francis of Assisi from his exile on earth to his heavenly home. Since Our immediate Predecessor has assigned this Saint, who was sent by Divine Providence for the reformation not only of the turbulent age in which he lived but of Christian society of all times, as the Patron of "Catholic Action," it is only right that Our children who labor in this field according to Our commands should in union with the numerous Franciscan brotherhood call to mind and praise the works,

the virtues, and the spirit of the Seraphic Patriarch. While doing this, they must reject that purely imaginary figure of the Saint conjured up by the defenders of modern error or by the followers of luxury and worldly comforts, and seek to bring Christians to the faithful imitation of the ideal of sanctity which he exemplified in himself and which he learned from the purity and simplicity of the doctrines of the Gospels.

It is Our desire that the religious and civic festivals to be held during this Centenary, as well as the conferences and sermons to be given, should aim at celebrating this anniversary with expressions of true devotion, without making the Seraphic Patriarch either totally different from other men or unlike the historical figure he actually was, but showing him a man gifted by nature and grace which admirably assisted him in reaching himself and in rendering easy for his neighbors the highest possible perfection. If some dare to compare one with another the heavenly heroes of sanctity destined by the Holy Ghost each to his own special mission among men—these comparisons, the fruit for the most part of party passions, are valueless and are at the same time an insult to God, the author of sanctity—it seems necessary for Us to affirm that there has never been anyone in whom the image of Jesus Christ and the evangelical manner of life shone forth more lifelike and strikingly than in St. Francis. He who called himself the "Herald of the Great King" was

also rightly spoken of as "another Jesus Christ," appearing to his contemporaries and to future generations almost as if he were the Risen Christ. He has always lived as such in the eyes of men and so will continue to live for all future time. Nor is it marvelous that his early biographers, contemporaries of the Saint, in their accounts of his life and works, judged him to be of a nobility almost superior to human nature itself. Our Predecessors who dealt personally with Francis did not hesitate to recognize in him a providential help sent by God for the welfare of Christian peoples and of the Church.

Notwithstanding the long time that has elapsed since the death of the Seraphic Father, the admiration for him, not only of Catholics but even of non-Catholics, continues amazingly to increase for the reason that his greatness appears to the minds of men with no less splendor today than it did long ago. We, too, most ardently pray for the strength of his virtues which have been so powerful, even at the present hour, in remedying the ills of society. In fact, his work of reform has permeated so deeply Christian peoples that besides re-establishing purity of faith and of morals it has resulted in this, that even the laws of justice and of evangelical charity now more profoundly inspire and guide social life itself.

The nearness of so great and happy an event as this Centenary carries with it the counsel that We avail Ourselves of your services, Venerable Brothers, as the

messengers and interpreters of Our words to arouse in Christian peoples that Franciscan spirit which differs no wise from evangelical ideals and practices, to help in recalling to memory on such a timely occasion the teachings and example of the life of the Patriarch of Assisi. It is a pleasure for Us to compete, as it were, in devotion towards the Saint with Our Predecessors, who never permitted any centenary of the principal events of his life to pass by without exhorting the faithful to celebrate it, confirming their exhortations by the teaching authority of the Apostles which they possessed.

In this regard We recall with pleasure—and many others who are now well on in years will remember the same facts—what love for St. Francis and his work was begotten among the faithful, and throughout the whole world, by the encyclical *Auspicato* written by Leo XIII forty-four years ago, on the recurrence of the Seventh Centenary of the Saint's birth; and how, at that time, the love thus born was manifested in a multitude of demonstrations of piety and in a happy renaissance of the spiritual life. We do not see why the selfsame results should not crown the coming celebrations which are equally as important as the preceding ones. The present condition of the Christian peoples should give us much more hope that such will be the case. On the one hand, no one is unaware of the fact that today spiritual values are much better appreciated by the masses than formerly; also that the

people, taught by the experience of the past not to expect peace and security if they do not return to God, look to the Catholic Church as the one source of salvation. On the other hand, the extension to the whole world of the Jubilee Indulgences happily coincides with this centennial commemoration which itself cannot be separated from the spirit of penance and love.

The terrible conditions existing in the times when St. Francis lived are well known to you, Venerable Brothers. It is quite true that then the faith was more deeply rooted in the people, as is proven by the holy enthusiasm with which not only professional soldiers but even citizens of every class bore arms in Palestine to free the Holy Sepulcher. However, heresies gradually arose and grew in the vineyard of the Lord, propagated either by open heretics or by sly deceivers who, because they professed a certain austerity of life and gave a false appearance of virtue and piety, easily led weak and simple souls astray. They went about, too, amid the multitudes spreading the destructive flames of rebellion. If some of these men, in their pride, believed themselves called by God to reform the Church to which they imputed the faults of private persons, even going to the length of rebelling against the teachings and authority of the Holy See, later they openly manifested the real intentions by which they were inspired. It is a notorious fact that before long the greater part of these heretics ended their careers

in licentiousness and vice, and succeeded in embroiling the state in difficulties and in undermining the foundations of religion, of property, of the family, and of society. In a word, what happened then is precisely what we see recurring so often in the course of the centuries; rebellions leveled against the Church are followed or accompanied by rebellions against the state, the one receiving aid and comfort from the other.

Although the Catholic faith still lived in the hearts of men, in some cases intact and in others a bit obscured, however lacking they might have been in the spirit of the Gospels, the charity of Christ had become so weakened in human society as to appear to be almost extinct. To say nothing of the constant warfare carried on by the partisans of the Empire, on the one hand, and by those of the Church on the other, the cities of Italy were torn by internecine wars because one party desired to rule, refusing to recognize the rights of the barons to govern, or because the strong wished to force the weak to submit to them, or because of the struggles for supremacy between political parties in the same city. Horrible massacres, conflagrations, devastation and pillage, exile, confiscation of property and estates were the bitter fruits of these struggles.

Sad indeed was the fate of the common people, while between lords and vassals, between the greater and the lesser, as they were called, between the owners of land and the peasants existed relations in every sense of the word foreign to the spirit of humanity.

Peace-loving people were harassed and oppressed with impunity by the powerful. Those who did not belong to that most unfortunate class of human beings, the proletariat, allowed themselves to be overcome by egotism and greed for possessions and were driven by an insatiable desire for riches. These men, regardless of the laws which had been promulgated in many places against vice, ostentatiously paraded their riches in a wild orgy of clothes, banquets, and feasts of every kind. They looked on poverty and the poor as something vile. They abhorred from the depths of their souls the lepers—leprosy was then very widespread—and neglected these outcasts completely in their segregation from society. What is worse, this greed for wealth and pleasure was not even absent, though many of the clergy are to be commended for the austerity of their lives, from those who should have most scrupulously guarded themselves from such sin. The custom, too, was prevalent of monopolizing wealth and piling up large fortunes. These fortunes were often acquired in divers and sinful manners, sometimes by the violent extortion of money and other times by usury. Many increased and swelled their patrimony by an illicit trade in public offices and emoluments, in the administration of justice, and even by the procuring of immunity from punishment for persons convicted of crime.

The Church was not silent under these circumstances; neither did it spare its edicts of punishment; but of what use was all this when even the Emperors

drew down on themselves the anathemas of the Holy See, and, to the great scandal of all, contumaciously despised these decrees? Even the monastic life, which had brought so many spiritual fruits to maturity, tarnished now by the dirt of this world, possessed no longer the strength to resist and to defend itself. If the founding of new religious orders brought some small help and strength to the maintenance of ecclesiastical discipline, certainly a much stronger flame of light and love was necessary to reform human society which had been so profoundly disturbed.

To bring light to the people of this world which We have described, and to lead them back to the pure ideals of the wisdom of the Gospels, there appeared, in the Providence of God, St. Francis of Assisi who, as Dante sang, "shone as the sun" (*Paradiso,* Canto XI), or as Thomas of Celano had already written of a similar figure, "he shone forth as a resplendent star on a dark night, like the morning which spreads itself over the darkness." (*Legenda* I, No. 37)

As a youth, St. Francis was expansive and high-strung, a lover of luxurious dress. He was accustomed to invite to magnificent banquets the friends he had chosen from among the fashionable and pleasure-loving young men of the town. He walked through the streets with them, singing gaily. But even at that time in his life he became known for the integrity of his moral life, his correctness in conversation, and his utter disdain of wealth. After his imprisonment in Peru-

gia, which was followed by a long illness, he felt himself, not without a certain sense of astonishment, completely transformed. However, as if he desired to flee from the hands of God, he went to Puglia on a military mission. On this journey he felt himself commanded by God in unmistakable terms to return to Assisi and learn there what he must do. After much wavering and many doubts, through divine inspiration and through having heard at solemn Mass that passage from the Gospels which speaks of the apostolic life, he understood at last that he, too, must live and serve Christ "according to the very words of the Holy Gospels." From that time on he undertook to unite himself to Christ alone and to make himself like unto Him in all things. In "all his efforts, public as well as private, he turned to the Cross of Our Lord, and from the moment he began to live as a soldier of Christ, the divers mysteries of the Cross shone round about him." (Thomas of Celano, *Treatise on Miracles,* No. 2) Truly he was a brave soldier and knight of Christ because of the nobility and generosity of his heart; wherefore to prove that neither he nor his disciples were ever to be separated from Our Lord, he always had recourse to the Gospels as to an oracle whenever he had to make a decision on any matter. The rules of the Orders founded by him were made to agree most scrupulously with the Gospels, and the religious life of his followers with the life of the Apostles. For this reason at the very beginning of his Rule, he wrote:

"This is the life and rule of the Friars Minor, to observe the holy Gospel of Our Lord Jesus Christ." (Beginning of *Rule of the Friars Minor*)

In order not to prolong this subject unduly, let us see now with what exercise of perfect virtue Francis prepared himself to follow the counsels of divine mercy and to make himself a capable instrument for the reformation of society.

It is not hard to imagine, although We know it is a very difficult task fitly to describe, the love of evangelical poverty which burned within him. Everyone knows how he, because of the noble character bestowed on him by nature, loved to befriend the poor, and how, as St. Bonaventure has said, he was so filled with kindness that being "no mere hearer of the Gospel" he had decided never to deny help to the poor, especially if they in asking for assistance did so with the plea "for the love of God." (*Legenda Maior*, Chap. I, No. 1) Divine grace completed in him the work of nature and brought him to the highest perfection. Having on one occasion refused alms to a poor man, he forthwith repented and felt impelled to go and seek him out so that by the very abundance of his charity he might succor this man in his poverty.

On another occasion he was with a party of young men, singing in the streets after a gay banquet, when he stopped suddenly and, as if lifted outside himself by a wonderful vision, turned to his companions who had asked him if he was thinking of getting married

and quickly replied, with some warmth, that they had guessed rightly because he proposed to take a spouse, and no one more noble, more rich, more beautiful than she could possibly be found, meaning by these words Poverty or the religious state which is founded on the profession of poverty. In fact, he had learned from Our Lord Jesus Christ Who, "although He was rich made Himself poor for us" (II Corinthians viii, 9) that we, too, should become rich by His poverty, which is, in truth, divine wisdom; a wisdom which cannot be overthrown by the sophistries of human wisdom, a wisdom which alone can renew and restore all things. For Christ has said: "Blessed are the poor in spirit; if thou wilt be perfect, go, sell what thou hast, and give to the poor, and thou shalt have treasure in heaven: and come follow me." (Matt. v, 3, and Matt. xix, 21)

Poverty, which consists in the voluntary renunciation of every possession for reasons of love and through divine inspiration and which is quite the opposite of that forced and unlovable poverty preached by some ancient philosophers, was embraced by Francis with so much affection that he called her in loving accents, Lady, Mother, Spouse. In this regard, St. Bonaventure writes: "No one was ever so eager for gold as he was for poverty, nor more jealous in the custody of a treasure than he was of this pearl of the Gospel." (*Legenda Maior*, Chap. VII) Francis himself, recommending and prescribing for his followers in the Rule of his Order the exercise of this virtue in a very special

manner, manifested the high esteem he had for poverty when he wrote these expressive words: "This is the sublimeness of the highest poverty which made you, my dearest brothers, heirs and kings of the Kingdom of Heaven, which made you poor in things of this world but enriched you with all virtue. This should be your heritage; to which, giving yourselves up entirely in the name of Our Lord Jesus Christ, nothing else will you desire forever under heaven." (*Rule of Friars Minor*, Chap. VI)

The reason why Francis particularly loved poverty was because he considered it a special virtue of the Blessed Virgin, and because Jesus Christ on the Cross, even more especially chose poverty for His spouse. Since then poverty has been forgotten by men and has appeared to the world both irksome and foreign to the spirit of the age.

Often when thinking of these things, St. Francis used to break down and shed bitter tears. Who would not be moved at this spectacle of a man who was so much in love with poverty that he appeared to his former boon companions and, to many others besides, bereft of his senses? What are we to say then of the generations following him which, even if they are very far from an understanding and practice of evangelical perfection, yet are filled with admiration for so ardent a lover of poverty, an admiration that is continually on the increase and which is particularly noteworthy in the men of our own day? Dante anticipated

this admiration of posterity in his poem "The Nuptials of St. Francis and Poverty," in which poem one finds it difficult which to admire more, the remarkable sublimity of the ideas expressed or the beauty and elegance of the style. (*Paradiso,* Canto XI.)

The high ideals and generous love of poverty which possessed the mind and heart of Francis could not be satisfied by a mere renunciation of external wealth. Could one ever succeed in acquiring true poverty, following the footsteps of Jesus Christ, if he did not make himself also poor in spirit by means of the virtue of humility? Francis well understood this truth; he never separated one virtue from the other and greeted them both warmly: "Holy Lady Poverty, may the Lord save you and your sister, holy Humility. . . . Holy Poverty destroys all cupidity and avarice and anxiety for the things of this world. Holy Humility destroys pride, all men who are of the world, and all the things which are in the world." (Opusculum, *Salutatio Virtutum*, p. 20 et seq., edition 1904)

The author of that golden book *The Imitation of Christ* describes St. Francis in a word when he calls him "humble." "For how much soever each one is in Thine eyes, O Lord, so much is he and no more, saith the humble St. Francis." (*Imitation of Christ,* Book III, Chap. 50) In fact, it was the supreme wish of his heart to carry himself always with humility, as the least and last among men. Therefore, from the very beginning of his conversion, he ardently desired to be

looked down upon and to be despised by all. Later on, although he became the Founder, the writer of their Rule, and the Father of the Friars Minor, he insisted that one of his followers should become the superior and master on whom even he was to depend. At the earliest possible moment, steeling himself against the prayers and wishes of his disciples, he desired to give up the supreme government of his Order "in order to practice the virtue of holy humility" and to remain "with her till death, living more humbly than any other friar." (Thomas of Celano, *Legenda,* Chap. II, No. 143)

Cardinals and great lords often offered him hospitality but he abruptly refused all such invitations. Though he exhibited the greatest esteem for all men and rendered each man every possible deference, he looked upon himself as a sinner, considering himself as only one among many sinners. In fact, he believed himself the greatest of all sinners. He was accustomed to say that if the mercy shown him by God had been given to any other sinner, the latter would have become ten times holier than he, and that to God alone must be attributed whatever was found in him of goodness and beauty, for from God only was it derived. For this reason he tried in every possible way to hide those privileges and graces, especially the stigmata of Our Lord imprinted on his body, which might have gained for him the esteem and praise of men. When at times he was praised, either in public or in private, he not

only refused to accept such praise but protested that he was worthy only of contempt and abuse and was really saddened thereby. Finally, what must we say about the fact that he thought so humbly of himself that he did not consider himself worthy to be ordained a priest?

On this selfsame foundation of humility he desired that his Order of Friars Minor should be founded and built. He repeatedly taught his followers, in exhortations begotten of a truly marvelous wisdom, that they should glory in nothing, and above all not in their acquisition of virtues or in the possession of divine grace. He admonished them too, and even, on occasion, reproved those friars who because of their duties as preachers, men of letters, philosophers, superiors of convents and provinces, were exposed to the dangers of vain glory. It would take too long to go into details; this is enough to prove our point that St. Francis, following the example and words of Christ (Matt. xx, 26, 28; Luke xxii, 26), considered humility in his followers as the distinctive mark of his Order—namely, "he insisted that his disciples be called 'Minors,' and the superiors of his Order 'Ministers.' He did this in order both to make use of the very language of the Gospels which he had promised to observe and to make his disciples understand by the name which they bore that they must go to the school of the humble Christ in order to learn humility." (St. Bonaventure, *Legenda Maior,* Chap. VI, No. 5)

We have seen how the Seraphic Father, motivated by the idea of perfect poverty which had taken complete possession of his soul, made himself so small and humble as to obey others (it would be better to say almost everyone) with the very simplicity of a child, for the reason that he who does not deny himself and give up his own will, certainly cannot be said to have renounced all things or to have become humble of heart. St. Francis by his vow of obedience consecrated gladly and submitted fully his will, the greatest gift which God has bestowed on human nature, to the will of the Vicar of Jesus Christ.

What evil they do and how far from a true appreciation of the Man of Assisi are they who, in order to bolster up their fantastic and erroneous ideas about him, imagine such an incredible thing as that Francis was an opponent of the discipline of the Church, that he did not accept the dogmas of the Faith, that he was the precursor and prophet of that false liberty which began to manifest itself at the beginning of modern times and which has caused so many disturbances both in the Church and in civil society! That he was in a special manner obedient and faithful in all things to the hierarchy of the Church, to this Apostolic See, and to the teachings of Christ, the Herald of the Great King proved both to Catholics and non-Catholics by the admirable example of obedience which he always gave. It is a fact proven by contemporary documents, which are worthy of all credence, "that he held in

veneration the clergy, and loved with a great affection all who were in holy orders." (Thomas of Celano, *Legenda,* Chap. I, No. 62) "As a man who was truly Catholic and apostolic, he insisted above all things in his sermons that the faith of the Holy Roman Church should always be preserved and inviolably, and that the priests who by their ministry bring into being the sublime Sacrament of the Lord, should therefore be held in the highest reverence. He also taught that the doctors of the law of God and all the orders of clergy should be shown the utmost respect at all times." (Julian a Spira, *Life of St. Francis,* No. 28) That which he taught to the people from the pulpit he insisted on much more strongly among his friars. We may read of this in his famous last testament and, again, at the very point of death he admonished them about this with great insistence, namely, that in the exercise of the sacred ministry they should always obey the bishops and the clergy and should live together with them as it behooves children of peace.

The most important side of his obedience, however, is shown by the fact that as soon as the Seraphic Patriarch had drawn up and written out the rules of his Order, he delayed not even an instant in presenting himself personally, together with his first eleven disciples, to Innocent III, in order to gain the Pope's approval of his Rules. That Pontiff of immortal memory, moved deeply by the words and presence of the humble Poverello, embraced Francis with great affec-

tion and, divinely inspired, sanctioned the Rules presented to him. He also gave to Francis and to his co-laborers the faculty to preach penance. History attests that Honorius III added a new confirmation to this Rule, after it had been somewhat modified, in answer to the prayers of St. Francis.

The Seraphic Father commanded that the Rule and the Life of the Friars Minor should be the following: to observe the "holy Gospel of Our Lord Jesus Christ" living in obedience, without possessing any property, and in all chastity, and this not according to one's own whims or individual interpretation of the Rule, but according to the commands of the Roman Pontiffs, canonically elected. For those who eagerly longed "to follow this manner of life . . . they had to be, first, diligently examined by the Father Ministers concerning their Catholic Faith and their reception of the sacraments of the Church; whether they believed all these things and were firm in their intention to profess them until death." Those who had already become members of the Order must for no reason leave except it be "by order of Our Lord, the Pope." To the clerics of the Order it is prescribed that they celebrate "the divine office according to the calendar of the Roman Church"; to the friars in general it was commanded that they should not preach in the territory of a bishop without his permission, and that they should not enter, not even for reasons of their ministry, the convents of sisters without a special faculty from the Apostolic

See. No less reverence and docility towards the Apostolic See is shown by the words which St. Francis uses in commanding that a Cardinal Protector should be appointed for the Order: "In obedience, I enjoin the Ministers to ask the Lord Pope for one of the Cardinals of the Holy Roman Church to be the guide, protector and corrector of this Brotherhood; so that subordinate at all times and submissive, at the feet of the same Holy Roman Church, and thus firm in the Catholic Faith, . . . we shall observe, as we have faithfully promised to do, the holy Gospel of Our Lord Jesus Christ." (*Rule of Friars Minor, passim*)

We must speak also of the "beauty and cleanliness of purity" which the Seraphic Father "loved singularly," of that chastity of soul and body which he kept and defended even to the maceration of his own flesh. We have already seen that as a young man, although gay and fashionable, he abhorred everything sinful, even in word. When later on he cast aside the vain pleasures of this world, he began to repress the demands of his senses with great severity. Thus at times when he found himself moved or likely to be influenced by sensual feeling, he did not hesitate to throw himself into a bush of thorns or, in the very depths of winter, to plunge into the icy waters of a stream.

It is also well known that our Saint, desiring to call back men so that they would conform their lives to the teachings of the Gospel, used to exhort them "to love and fear God and to do penance for their sins."

(*Legend of the Three Companions*, No. 33 et seq) Moreover, he preached and invited all to penance by his own example. He wore a hair shirt, he was clothed in a poor rough tunic, went about barefoot, he slept resting his head on a stone or on the trunk of a tree, ate so little that it was barely sufficient to keep him from dying of starvation. He even mixed ashes and water with his food in order to destroy its taste. He passed the greater part of the year in fasting. Besides all this, no matter whether he was well or ill, he treated his body with the greatest severity; he used to call his body "my brother the ass"; nor could he be induced to give himself any relief or rest, not even when, as during the last years of his life, he was suffering greatly, the sufferings of one nailed to a cross, for he had become like unto Christ because of the stigmata which he bore. Neither did he neglect to inculcate austerity of life in his disciples, and, in this only did "the teachings of the Holy Patriarch differ from his own actions," (Thomas of Celano, *Legenda II*, No. 129) he advised them to moderate a too excessive abstinence or punishment of the body.

Is there anyone who cannot see that all these virtues proceeded from the one and same fountain of divine love? In truth, as Thomas of Celano writes, "he was ever afire with divine love and longed to perform deeds of great heroism; walking with a strong heart in the way of the divine commandments, he eagerly desired to reach the highest perfection"; and St. Bonaventure

testifies that "he seemed like a burning coal alive with the fire of God's love." (*Legenda Maior,* Chap. IX, No. 1) Wherefore there were those who "seeing him raised so rapidly to a state of intoxication of divine love" burst into tears. (*Legend of the Three Companions,* No. 21) This love of God he poured out in love for his neighbor, and conquering himself loved with a special tenderness the poor and, among the poor, the most miserable of all, the lepers, whom as a youth he had so abhorred; he dedicated completely both himself and his disciples to their care and service. He also wished that a brotherly love similar to his own should reign among his disciples; because of this his wish, the Franciscan Brotherhood grew to be "a noble edifice of charity, from the living stones of which, gathered from every part of the world, there was built a dwelling for the Holy Ghost." (Thomas of Celano, *Legenda* I, No. 38 et seq)

It is Our pleasure, Venerable Brothers, to detain you somewhat more at length in a study of these his sublime virtues, for the reason that, in our times, many infected by the false spirit of secularism, habitually attempt to strip our saintly heroes of the true light and glory of their sanctity. These writers view the saints merely as models of human excellence or as professors of an empty spirit of religion, praising and magnifying them exclusively because of what they have done for the progress of the arts and sciences, or because of certain works of mercy which they have

accomplished and which have proven helpful to the fatherland and to mankind. We do not cease to wonder how an admiration of this kind for St. Francis, so false and even contradictory in itself, can in any way help his modern admirers who devote their lives to the search for riches and pleasure or who decked out in finery frequent public places, dances and theaters, or who roll in the very mud of voluptuousness, who ignore and cast aside the laws of Christ and His Church. In this context the following warning is very significant: "He who pretends to admire the good works of a saint must at the same time admire the homage and love due to God. Therefore either imitate that which you praise or do not permit yourself to praise that which you do not care to imitate. He who admires the good works of the saints must also distinguish himself by the holiness of his own life." (*Roman Breviary*, 7th of November, Lesson IV)

St. Francis, trained in the manly virtues We have written about, was called providentially to a work of reform for the salvation of his contemporaries and to assist in the work of the Church Universal.

In the Church of St. Damian where he was accustomed to pray, he heard three times a voice from Heaven saying: "Go, Francis, rebuild my house which is falling down." (St. Bonaventure, *Legenda Maior*, Chap. II) But Francis, because of that deep humility which made him think himself incapable of accomplishing any great work whatsoever, did not understand the

meaning of these mysterious words. Innocent III, however, discovered their import through the miraculous vision in which Francis was shown in the act of supporting on his shoulders the Church of the Lateran which was falling to the ground. The Pope then understood clearly that the mission of St. Francis was a very special one, given to him by a most merciful God.

The Seraphic Father founded two Orders, one for men and the other for women, both made up of aspirants to evangelical perfection. He then began a visit to the cities of Italy announcing, either personally or through the first disciples who had come to him, the foundation of his two Orders, preaching penance to the people in few but fiery words, gathering by this ministry and by his words and example almost unbelievable fruits. In all the places where he went to perform the functions of his apostolic ministry the people and clergy came out in procession to meet Francis, and there was much ringing of bells, singing of popular songs, and waving of olive branches. Persons of every age, sex, and condition flocked to him and, by day or night, surrounded the house where he lived so that they might have a chance of seeing him when he went out, of touching him, speaking to him, or listening to his words. No one, even if he were grown grey in habits of vice and sin, could resist the preaching of the Saint. Very many people, even some of mature age, vied with one another in giving up all

their earthly goods for love of the evangelical life. Entire cities of Italy, reborn to a new moral life, placed themselves under the direction of Francis. The number of his sons grew beyond reckoning. Such was the enthusiasm which filled all to follow in his footsteps that the Seraphic Patriarch himself was often obliged to dissuade many and turn aside from the proposal to leave the world both men and women who were willing and ready to give up their conjugal rights and the joys of domestic life.

Meanwhile the principal desire which filled these new preachers of penance was to help bring back peace not only to individuals but to families, cities, and even nations, torn by interminable wars and steeped in blood. If at Assisi, Arezzo, Bologna, and in many other cities and towns it was possible to bring about a general era of peace, at times confirmed even by solemn treaties, this was due altogether to the superhuman power of the eloquence of these rough men.

In this work of reform and of bringing about a universal peace, the Third Order assisted greatly. The Third Order is indeed a religious Order but an altogether new type of community at that time, for while it possesses the spirit of a religious order, it does not obligate its members to take vows. It offers to both men and women, living in the world, the means not only of observing the laws of God but of attaining Christian perfection. The Rules of this new order may be reduced to the following principal articles. No one

was accepted as a member unless he were of an unquestioned Catholic faith and obedient in all things to the Church; the manner of receiving candidates from each of the sexes into the Order; admission to religious profession was permitted after a year of novitiate, subject to the consent of the wife in the case of husbands and of the husband in the case of wives; love of purity and poverty, especially in the use of clothes, and of modesty in feminine attire; that the Tertiaries should abstain from feasting, from immodest shows and balls; abstinence and fasting; confession and communion three times a year, taking care to make peace with everyone beforehand and to restore the goods rightly belonging to others; not to bear arms except in defense of the Roman Church, of the Christian faith, and of one's own country, or with the consent of one's Minister; the recitation of the canonical hours and other prayers; the duty of making a last will and testament three months after admission into the Order; to restore as soon as possible peace among one's brethren or among those outside the Order if any trouble had arisen; what to do in case the rights and privileges of the Order had been violated; not to take an oath except in case of urgent necessity recognized by the Apostolic See. To these rules were added others of no less importance; for example, on the duty of hearing Mass; of attending meetings called on certain fixed days; on the giving of alms by each according to his ability to help the poor and, especially, the sick;

on the performing of the last rites for dead members; on the manner of exchanging visits in case of illness; on the manner of bringing back to the ways of virtue those who had fallen or were obstinate in sin; on the duty of not refusing the offices and functions assigned to each and to fulfill these with care; on the manner of settling disputes.

We have dwelt on these matters somewhat in detail to show how Francis either by his own apostolate or by that of his disciples and, by the institution of the Third Order, laid the foundations of a new social order built on lines in strict conformity with the very spirit of the Gospels. Omitting everything in these Rules which relates to the liturgy and to spiritual formation, despite the fact that these matters are of primary importance, everyone can understand how from the other prescriptions of the Rules there should result such an order both in public and private life as to bring about a new type of civic intercourse. We will not call this merely a brotherly fellowship based on the practice of Christian perfection, but rather a shield of the rights of the poor and the weak against the abuses of the rich and the powerful, and all this without prejudice to good order and justice. From the association of the Tertiaries with the clergy there necessarily resulted this happy consequence, that new members were permitted to participate in the same exemptions and immunities which the latter already enjoyed. The Tertiaries no longer were called upon to take the so-

called solemn oath of vassalage, neither were they conscripted for military service, nor had they to go to war or to bear arms, for in this the Rule of the Third Order was opposed to the feudal law, and by their membership in the Order they achieved a liberty which was otherwise impossible under the conditions of servitude under which they had lived. When they were set on and harassed by those whose every interest it was to cause conditions to return to their former state, they had as defenders and patrons the Popes Honorius III and Gregory IX who overcame every obstacle put in their way and prohibited such attacks by the severest punishments.

From this source, therefore, there arose that profound impulse toward a saving reform of human society, toward that vast expansion and growth among Christian nations which had its beginnings in the new Order of which Francis was the Father and Teacher. Innocence of life, too, blossomed forth once more in union with the spirit of penance. From this source arose that ardent zeal which impelled not only pontiffs, cardinals, and bishops to accept the badge of the Third Order, but also kings and princes who imbibed, together with the Franciscan spirit, evangelical wisdom and, from among whom, some rose even to the glory of sainthood. The noblest virtues, too, came back into public esteem and honor. In a word, the "face of the earth itself was changed."

St. Francis, "a man who was truly Catholic and

apostolic," in the same admirable fashion that he had attended to the reformation of the faithful, so likewise set about personally and commanded his disciples to occupy themselves before everything else with the conversion of the heathen to the Faith and Law of Christ. Nor need We dwell at length on a subject so well known to all. Moved by an ardent desire to spread the Gospel and even to undergo martyrdom, he did not hesitate to go to Egypt and there bravely to appear in the very presence of the Sultan. In the annals of the Church, too, are not the names of those numerous apostles of the Gospel who, from the beginning, that is to say, in the springtime of the Order of Minors, found martyrdom in Syria and Morocco recorded in words of highest praise? With the passing of time this apostolate has been developed with much zeal and often with great shedding of blood by the numerous Franciscan brotherhood, for many lands inhabited by the heathen have been entrusted to their care through the express commands of the Roman Pontiffs.

No one will therefore marvel that throughout the whole period of seven hundred years just ending the memory of so many benefits derived from him has never been lost at any time or in any place. On the contrary we find that his life and work, which as Dante writes can be sung better by those who enjoy the glories of heaven than by human tongue, has raised and exalted him century after century in the devotion and admiration of all so that not only is his greatness

increasing in the Catholic world because of a remarkable appreciation of his great sanctity, but he is also surrounded by a certain civic cult and glory by reason of which the very name Assisi has become well known to the peoples of the whole world.

Shortly after his death, churches dedicated to the Seraphic Father and admirable for the beauty of their architecture and treasures of art began to rise, due to the wishes of the people to honor him. The most famous artists competed one with another as to who should succeed in portraying with the greatest perfection and beauty the likeness and life of Francis in paintings, in statues, in engravings, and in mosaics. Thus Santa Maria degli Angeli was built on that very plain where Francis "poor and humble entered rich into heaven." Churches, too, were built at the place of his glorious burial as well as on the hills of Assisi, and to these pilgrims flocked from everywhere in small parties or in large groups, in order to recall for the benefit of their souls the memory of so great a saint and to admire these immortal monuments of art. Moreover, there arose to sing the praises of the Man of Assisi, as We have already seen, a poet who has no equal, Dante Alighieri. He was followed by others both in Italy and elsewhere who brought glory to literature by exalting the grandeur of the saint.

Especially in our own days franciscana have been studied more profoundly by the learned and a great number of works printed in various languages have

seen the light of day. The talents, too, of artists who have made works of great artistic value have succeeded in arousing an almost limitless admiration for St. Francis among our contemporaries despite the fact that sometimes this admiration is not based on a true understanding of the Saint. Some admired in him the character of the poet by which he so wonderfully expressed the sentiments of his soul, and his famous Canticle became the delight of learned men who recognized in it one of the first great poems of the early Italian language. Others were taken by his love of nature, for he not only seemed fascinated by the majesty of inanimate nature, by the splendor of the stars, by the beauty of his Umbrian mountains and valleys, but, like Adam before his fall in the Garden of Eden, Francis even spoke to the animals themselves. He appears to have been joined to them in a kind of brotherhood and they were obedient to his every wish. Others praised his love of country because in him Our Italy, which boasts the great honor of having given him birth, found a more fruitful source of blessings than any other country. Others, finally, honor him for that truly singular and catholic love with which he embraced all men. All of this is quite admirable but it is the least that is to be praised in our Saint, and it all must be understood in a correct sense. If we stop at these aspects of his life and look upon them as the most important, or change their import so as to justify either our own morbid ideas or excuse our false opin-

ions, or to uphold thereby some of our prejudices, it is certain that we would not possess a genuine picture of the real Francis. As a matter of fact, by his practice of all the virtues in a heroic manner, by the austerity of his life and his preaching of penance, by his manifold and restless activity for the reformation of society, the figure of Francis stands forth in all its completeness, proposed to us not so much for the admiration as for the imitation of Christian peoples. As the Herald of the Great King, his purposes were directed to persuading men to conform their lives to the dictates of evangelical sanctity and to the love of the Cross, not that they should become mere friends or lovers of flowers, birds, lambs, fishes or hares. He seemed filled with a great and tender affection for animals, and "no matter how small they were" he called them all "by the name of brother and sister"—a love which if it is kept within bounds is assuredly not prohibited by any law. This love of animals was due to no other cause than his own love of God, which moved him to love these creatures because he knew that they had the same origin as he (St. Bonaventure, *Legenda Maior,* Chap. VIII, No. 6) and in them all he perceived the goodness of God. St. Francis, too, "saw the image of the Beloved imprinted on all things, and made of these things a ladder whereby to reach His throne." (Thomas of Celano, *Legenda,* Chap. II, No. 165)

Why then forbid Italians to glory in him who was an Italian, who even in the sacred liturgy is called the

"light of the Fatherland"? (*Breviary of Friars Minor*) Why prevent the defenders of the rights of the people preaching the love of Francis toward all men and especially toward the poor? The former admirers of St. Francis, impelled by an excessive love of their own nation, should take care not to boast of him as a mere sign and banner of their newborn love of country, thus lessening his glorious title of "Catholic Champion." The latter should take care not to hold him up as a precursor and defender of errors, which of course he was very far from being. May it please Heaven that they who, through devotion to the Saint either find pleasure in these lesser praises of the Man of Assisi or labor with zeal to promote the success of this Centenary, all worthy of Our praise, may, by the happy recurrence of his feast, draw from his life strong motives to examine more profoundly the true picture of this great imitator of Christ and thus themselves aspire to higher ideals.

Meanwhile, Venerable Brothers, We have good reasons for rejoicing because We see how through the united efforts of all good men to celebrate fitly the memory of the Holy Patriarch during this year which marks the Seven Hundredth Anniversary of his death, both religious and civic solemnities are being prepared in every part of the world and especially in that very district which, while living, he honored by his presence, by the light of his sanctity and the glory of his miracles. It is with great pleasure, too, that We see you giving

in this an example to your own clergy and people. From this hour onward there is presented to Our soul, or better still We can almost see with Our very eyes, the great throngs of pilgrims who will visit Assisi and the other nearby sanctuaries of verdant Umbria, the rocky crags of Verna, the sacred hills that look out on the valley of the Rieti, all spots where Francis seems to live on teaching even now the lesson of his virtues, from which places the pious pilgrims can scarcely return home without being more and more filled with the Franciscan spirit. To quote Leo XIII: "Concerning the honors that are being prepared for St. Francis, it should be borne in mind that, above all, these honors will be agreeable to him to whom they are given only when they have been made fruitful by the one who actually offers them. In this then alone can We hope for lasting fruits, when those men who admire his great virtues seek to copy in some way this man, and in imitating him make themselves better." (Encyclical *Auspicato,* 17 Sept. 1882) Some will say, perhaps, that to restore Christian society another Francis is needed today. But We say, do what you can to make men take up again with renewed zeal the ancient Francis as their teacher of piety and sanctity; do what you can that they imitate and follow the example which he has left us, that they accept him as a man who was "a mirror of virtue, a path of righteousness, a rule of morals." (*Breviary of Friars Minor*) If this be done, will it not in itself be enough to heal

and even put an end to the corruption of our own times?

First of all, then, the many children belonging to the Three Orders must reproduce in their lives the glorious image of their Father and Founder. They being now "established in all parts of the world"—as Gregory IX wrote to the Blessed Agnes, daughter of the King of Bohemia—"every day the Almighty is in many ways glorified by them." (*de Conditoris Omnium,* 9 May, 1238) On the one hand We sincerely rejoice that the Religious of the First Order, which is called Franciscan, in spite of the many unseemly vexations and spoliations which they have had to suffer like gold which has passed through the crucible, have come to realize each day more and more their pristine splendor. On the other hand, We no less sincerely desire that they, by the example of solid penance and humility which they give, shall become living protests against the concupiscence of the flesh and the pride of life so widespread among us. May it be their peculiar function to call back their fellowmen to the Gospel law of life. With much less difficulty will they attain this holy purpose if they themselves observe strictly the Rule which their Founder has called "the book of life, the hope of holiness, the substance of the Gospel, the way of perfection, the key of paradise, the pledge of an eternal alliance." (Thomas of Celano, *Legenda,* Chap. II, No. 208) The Seraphic Patriarch will not cease to look down from heaven and bless the mystical

vine which he with his own hands planted, and to nourish and strengthen its manifold roots with the moisture and sap of brotherly love, so that all may become "one heart and one soul," so that all may give themselves up in all fervor to the restoration of Christian society.

The holy virgins of the Second Order who participate "in that angelic life which was made known by St. Clare" by the snow-like whiteness of their souls, should continue to spread abroad, like lilies planted in the Garden of the Lord, a sweet fragrance so pleasing to God. Through their prayers, may sinners in much larger numbers hasten back to the merciful arms of Christ Our Lord, and may Our Holy Mother the Church feel the increasing joy of seeing her children restored to divine grace and to the hope of eternal life.

We turn finally to the Tertiaries, both to those who are living together in regular communities and those who live in the world. They, too, should try, with truly apostolic zeal, to promote the spiritual welfare of Christian peoples. Their apostolate which, at its origins, made them worthy to be called by Gregory IX "soldiers of Christ and new Maccabees," will today also, with no less efficacy, succeed in promoting the common good provided they, although they have grown in numbers all over the world, become like their Father, St. Francis, by giving proof of innocence of life and integrity of morals.

What Our Predecessors, Leo XIII in the letter *Auspicato* and Benedict XV in the encyclical *Sacra Propediem,* wrote to all the bishops of the Catholic world and which greatly pleased them, We repeat and recommend to your pastoral zeal. We expect that you will favor in every way within your power the Third Order of St. Francis, either by yourselves or by means of trained priests and eloquent preachers teaching the people the aims of this Order of men and women who live in the world, how worthy it is of popular esteem, how easy it is to enter this Order, to observe its holy rules, and how abundant are the indulgences and privileges which the Tertiaries enjoy. Finally, make known the great blessings which flow from the Third Order to individuals and to the communities where they live. You should urge those who have not yet given their names to this immortal band of soldiers to do so this year. As regards those who cannot, because of their age, join the Third Order, they should be enrolled as "Cordigeri" so that even from childhood they may become accustomed to the holy discipline of this Order.

It seems that God in His goodness and mercy has ordained that Our Pontificate shall not pass without the happiest fruits for the Catholic Church, judging from the great and holy events in which We have so often been called upon to participate. We, therefore, view with great pleasure the preparations which are being made to celebrate this solemn Centenary of St. Francis

who "in his life propped up the house and in his days fortified the temple." (Ecclesiasticus i, 1) We take all the more pleasure in this festival since from Our earliest years We have with great devotion venerated St. Francis as Our patron. We have numbered Ourselves, too, among his children, having received the badge of the Third Order. In this year, therefore, which is the Seventh Centenary of the death of the Seraphic Father, the Catholic world, and in particular Our nation, Italy, should receive, through the intercession of St. Francis, so great an abundance of blessings that it will remain forever a year memorable in the history of the Church.

In the meantime, Venerable Brothers, We pray for you all heavenly favors and as a pledge of Our love both to you, to your clergy, and to your people, from the depths of Our heart, We impart, in Our Lord, the Apostolic Blessing.

Given at Rome, at St. Peter's, on the thirtieth day of April, in the year 1926, the fifth of Our Pontificate.

PIUS XI.

ENCYCLICAL OF PIUS XI

on

THE PERSECUTION OF THE CATHOLIC CHURCH IN MEXICO

(*Iniquis Afflictisque*)

In speaking to the Sacred College of Cardinals at the Consistory of last December, We pointed out that there existed no hope or possibility of relief from the sad and unjust conditions under which the Catholic religion exists today in Mexico except it be by a "special act of Divine Mercy." You, Venerable Brothers, did not delay to make your own and approve Our convictions and Our wishes in this regard, made known to you on so many occasions, for by every means within your power you urged all the faithful committed to your pastoral care to implore by instant prayers the Divine Founder of the Church that He bring some relief from the heavy burden of these great evils.

We designedly use the words "the heavy burden of these great evils" for certain of Our children, deserters from the army of Jesus Christ and enemies of the Common Father of all, have ordered and are continuing up

to the present hour a cruel persecution against their own brethren, Our most beloved children of Mexico. If in the first centuries of our era and at other periods in history Christians were treated in a more barbarous fashion than now, certainly in no place or at no time has it happened before that a small group of men has so outraged the rights of God and of the Church as they are now doing in Mexico, and this without the slightest regard for the past glories of their country, with no feelings of pity for their fellow-citizens. They have also done away with the liberties of the majority and in such a clever way that they have been able to clothe their lawless actions with the semblance of legality.

Naturally, We do not wish that either you or the faithful should fail to receive from Us a solemn testimonial of Our gratitude for the prayers which, according to Our intention, were poured forth in private and at public functions. It is most important, too, that these prayers which have been so powerful an aid to Us should be continued, and even increased, with renewed fervor. It is assuredly not in the power of man to control the course of events or of history, nor can he direct them as he may desire to the welfare of society by changing either the minds or hearts of his fellow-men. Such action, however, is well within the power of God, for He without doubt can put an end, if He so desires, to persecutions of this kind. Nor must you conclude, Venerable Brothers, that all your prayers

have been in vain simply because the Mexican Government, impelled by its fanatical hatred of religion, continues to enforce more harshly and violently from day to day its unjust laws. The truth is that the clergy and the great majority of the faithful have been so strengthened in their long-suffering resistance to these laws by such an abundant shower of divine grace that they have been enabled thereby to give a glorious example of heroism. They have justly merited, too, that We, in a solemn document executed by Our Apostolic authority, should make known this fortitude to the whole Catholic world.

Last month on the occasion of the beatification of many martyrs of the French Revolution, spontaneously the Catholics of Mexico came to Our thoughts, for they, like those martyrs, have remained firm in their resolution to resist in all patience the unreasonable behests and commands of their persecutors rather than cut themselves off from the unity of the Church or refuse obedience to this Apostolic See. Marvelous indeed is the glory of the Divine Spouse of Christ who, through the course of the centuries, can depend, without fail, upon a brave and generous offspring ever ready to suffer prisons, stripes, and even death itself for the holy liberty of the Church!

It is scarcely necessary, Venerable Brothers, to go back very far in order to narrate the sad calamities which have fallen upon the Church of Mexico. It is sufficient to recall that the frequent revolutions of

modern times have ended in the majority of cases in trials for the Church and persecutions of religion. Both in 1914 and in 1915 men who seemed veritably inspired by the barbarism of former days persecuted the clergy, both secular and regular, and the sisters. They rose up against holy places and every object used in divine worship and so ferocious were they that no injury, no ignominy, no violence was too great to satisfy their persecuting mania.

Referring now to certain notorious facts concerning which We have already raised Our voice in solemn protest and which even the daily press recorded at great length, there is no need to take up much space in telling you of certain deplorable events which occurred even in the very recent past with reference to Our Apostolic Delegates to Mexico. Without the slightest regard for justice, for solemn promises given, or for humanity itself, one of these Apostolic Delegates was driven out of the country; another, who because of illness had left the Republic for a short time, was forbidden to return, and the third was also treated in a most unfriendly manner and forced to leave. Surely there is no one who cannot understand that such acts as these, committed against illustrious personages who were both ready and willing to bring about peace, must be construed as a great affront to their dignity as Archbishops, to the high office which they filled, and particularly to Our authority which they represented.

Unquestionably the events just cited are grave and deplorable. But the examples of despotic power which We will now pass in review, Venerable Brothers, are beyond all compare, contrary to the rights of the Church, and most injurious as well to the Catholics of Mexico.

In the first place, let us examine the law of 1917, known as the "Political Constitution" of the United States of Mexico. For our present purposes it is sufficient to point out that after declaring the separation of Church and State the Constitution refuses to recognize in the Church, as if she were an individual devoid of any civil status, all her existing rights and interdicts to her the acquisition of any rights whatsoever in the future. The civil authority is given the right to interfere in matters of divine worship and in the external discipline of the Church. Priests are put on the level of professional men and of laborers but with this important difference, that they must be not only Mexicans by birth and cannot exceed a certain number specified by law, but are at the same time deprived of all civil and political rights. They are thus placed in the same class with criminals and the insane. Moreover, priests not only must inform the civil authorities but also a commission of ten citizens whenever they take possession of a church or are transferred to another mission. The vows of religious, religious orders, and religious congregations are outlawed in Mexico. Public divine worship is forbidden unless it take place

within the confines of a church and is carried on under the watchful eye of the Government. All church buildings have been declared the property of the state. Episcopal residences, diocesan offices, seminaries, religious houses, hospitals, and all charitable institutions have been taken away from the Church and handed over to the state. As a matter of fact, the Church can no longer own property of any kind. Everything that it possessed at the period when this law was passed has now become the property of the state. Every citizen, moreover, has the right to denounce before the law any person whom he thinks is holding in his own name property for the Church. All that is required in order to make such action legal is a mere presumption of guilt. Priests are not allowed by law to inherit property of any kind except it be from persons closely related to them by blood. With reference to marriage, the power of the Church is not recognized. Every marriage between Catholics is considered valid if contracted validly according to the prescriptions of the civil code.

Education has been declared free, but with these important restrictions: both priests and religious are forbidden to open or to conduct elementary schools. It is not permitted to teach children their religion even in a private school. Diplomas or degrees conferred by private schools under control of the Church possess no legal value and are not recognized by the state. Certainly, Venerable Brothers, the men who originated, approved, and gave their sanction to such a law either

are totally ignorant of what rights pertain *jure divino* to the Church as a perfect society, established as the ordinary means of salvation for mankind by Jesus Christ, Our Redeemer and King, to which He gave the full liberty of fulfilling her mission on earth (such ignorance seems incredible today after twenty centuries of Christianity and especially in a Catholic nation and among men who have been baptized, unless in their pride and foolishness they believe themselves able to undermine and destroy the "House of the Lord which has been solidly constructed and strongly built on the living rock") or they have been motivated by an insane hatred to attempt anything within their power in order to harm the Church. How was it possible for the Archbishops and Bishops of Mexico to remain silent in the face of such odious laws?

Immediately after their publication the hierarchy of Mexico protested in kind but firm terms against these laws, protests which Our Immediate Predecessor ratified, which were approved as well by the whole hierarchies of other countries, as well as by a great majority of individual bishops from all over the world, and which finally were confirmed even by Us in a letter of consolation of the date of the second of February, 1926, which We addressed to the Bishops of Mexico. The Bishops hoped that those in charge of the Government, after the first outburst of hatred, would have appreciated the damage and danger which would accrue to the vast majority of the people from

the enforcement of those articles of the Constitution restrictive of the liberty of the Church and that, therefore, out of a desire to preserve peace they would not insist on enforcing these articles to the letter, or would enforce them only up to a certain point, thus leaving open the possibility of a modus vivendi, at least for the time being.

In spite of the extreme patience exhibited in these circumstances by both the clergy and laity, an attitude which was the result of the Bishops' exhorting them to moderation in all things, every hope of a return to peace and tranquillity was dissipated, and this as a direct result of the law promulgated by the President of the Republic on the second of July, 1926, by virtue of which practically no liberty at all was left the Church. As a matter of fact, the Church was barely allowed to exist. The exercise of the sacred ministry was hedged about by the severest penalties as if it were a crime worthy of capital punishment. It is difficult, Venerable Brothers, to express in language how such perversion of civil authority grieves Us. For whosoever reveres, as all must, God the Creator and Our Beloved Redeemer, whosoever will obey the laws of Holy Mother Church, such a man, We repeat, such a man is looked on as a malefactor, as guilty of a crime; such a man is considered fit only to be deprived of all civil rights; such a man can be thrown into prison along with other criminals. With what justice can We apply to the authors of these enormities the words which

Jesus Christ spoke to the leaders of the Jews: "This is your hour, and the power of darkness." (Luke xxii, 53)

The most recent law which has been promulgated as merely an interpretation of the Constitution is as a matter of fact much worse than the original law itself and makes the enforcement of the Constitution much more severe, if not almost intolerable. The President of the Republic and the members of his ministry have insisted with such ferocity on the enforcement of these laws that they do not permit the governors of the different states of the Confederation, the civil authorities, or the military commanders to mitigate in the least the rigors of the persecution of the Catholic Church. Insult, too, is added to persecution. Wicked men have tried to place the Church in a bad light before the people; some, for example, uttering the most brazen lies in public assemblies. But when a Catholic tries to answer them, he is prevented from speaking by catcalls and personal insults hurled at his head. Others use hostile newspapers in order to obscure the truth and to malign "Catholic Action."

If, at the beginning of the persecution, Catholics were able to make a defense of their religion in the public press by means of articles which made clear the truth and answered the lies and errors of their enemies, it is now no longer permitted these citizens, who love their country just as much as other citizens do, to raise their voices in protest. As a matter of fact, they are

not even allowed to express their sorrow over the injuries done to the Faith of their fathers and to the liberty of divine worship. We, however, moved profoundly as We are by the consciousness of the duties imposed upon Us by our Apostolic office, will cry out to heaven, Venerable Brothers, so that the whole Catholic world may hear from the lips of the Common Father of all the story of the insane tyranny of the enemies of the Church, on the one hand, and on the other that of the heroic virtue and constancy of the bishops, priests, religious congregations, and laity of Mexico.

All foreign priests and religious have been expelled from the country. Schools for the religious education of boys and girls have been closed, either because they are known publicly under a religious name or because they happen to possess a statue or some other religious object. Many seminaries likewise, schools, insane asylums, convents, institutions connected with churches have been closed. In practically all the states of the Republic the number of priests who may exercise the sacred ministry has been limited and fixed at the barest minimum. Even these latter are not allowed to exercise their sacred office unless they have beforehand registered with the civil authorities and have obtained permission from them so to function. In certain sections of the country restrictions have been placed on the ministry of priests which, if they were not so sad, would be laughable in the extreme. For ex-

ample, certain regulations demand that priests must be of an age fixed by law, that they must be civilly married, and they are not allowed to baptize except with flowing water. In one of the states of the Confederation it has been decreed that only one bishop is permitted to live within the territory of said state, by reason of which law two other bishops were constrained to exile themselves from their dioceses. Moreover, because of circumstances imposed upon them by law, some bishops have had to leave their dioceses, others have been forced to appear before the courts, several were arrested, and practically all the others live from day to day in imminent danger of being arrested.

Again, every Mexican citizen who is engaged in the education of children or of youth, or holds any public office whatsoever, has been ordered to make known publicly whether he accepts the policies of the President and approves of the war which is now being waged on the Catholic Church. The majority of these same individuals were forced, under threat of losing their positions, to take part, together with the army and laboring men, in a parade sponsored by the Regional Confederation of the Workingmen of Mexico, a socialist organization. This parade took place in Mexico City and in other towns of the Republic on the same day. It was followed by impious speeches to the populace. The whole procedure was organized to obtain, by means of these public outcries and the applause of those who took part in it, and by heaping all kinds of

abuse on the Church, popular approval of the acts of the President.

But the cruel exercise of arbitrary power on the part of the enemies of the Church has not stopped at these acts. Both men and women who defended the rights of the Church and the cause of religion, either in speeches or by distributing leaflets and pamphlets, were hurried before the courts and sent to prison. Again, whole colleges of canons were rushed off to jail, the aged being carried there in their beds. Priests and laymen have been cruelly put to death in the very streets or in the public squares which front the churches. May God grant that the responsible authors of so many grave crimes return soon to their better selves and throw themselves in sorrow and with true contrition on the divine mercy; We are convinced that this is the noble revenge on their murderers which Our children who have been so unjustly put to death are now asking from God.

We think it well at this point, Venerable Brothers, to review for you in a few words how the bishops, priests, and faithful of Mexico have organized resistance and "set up a wall for the House of Israel, to stand in battle." (Ezech. xiii, 5)

There cannot be the slightest doubt of the fact that the Mexican hierarchy have unitedly used every means within their power to defend the liberty and good name of the Church. In the first place, they indited a joint pastoral letter to their people in which they proved

beyond cavil that the clergy had always acted toward the rulers of the Republic motivated by a love for peace, with prudence and in all patience; that they had even suffered, in a spirit of almost too much tolerance, laws which were unjust; they admonished the faithful, outlining the divine constitution of the Church, that they, too, must always persevere in their religion, in such a way that they shall "obey God rather than men" (Acts v, 29) on every occasion when anyone tries to impose on them laws which are no less contrary to the very idea of law and do not merit the name of law, as they are inimical to the constitution and existence itself of the Church.

When the President of the Republic had promulgated his untimely and unjust decree of interpretation of the Constitution, by means of another joint pastoral letter the Bishops protested and pointed out that to accept such a law was nothing less than to desert the Church and hand her over a slave to the civil authorities. Even if this had been done, it was apparent to all that such an act would neither satisfy her persecutors nor stop them in the pursuit of their nefarious intentions. The Bishops in such circumstances preferred to put an end to public religious functions. Therefore, they ordered the complete suspension of every act of public worship which cannot take place without the presence of the clergy, in all the churches of their dioceses, beginning the last day of July, on which day the law in question went into effect. More-

over, since the civil authorities had ordered that all the churches must be turned over to the care of laymen, chosen by the mayors of the different municipalities, and could not be held in any manner whatsoever by those who were named or designated for such an office by the bishops or priests, which act transferred the possessions of the churches from the ecclesiastical authority to that of the state, the Bishops practically everywhere interdicted the faithful from accepting a place on such committees bestowed on them by the Government and even from entering a church which was no longer under the control of the Church. In some dioceses, due to differences of time and place, other arrangements were made.

In spite of all this, do not think, Venerable Brothers, that the Mexican hierarchy lost any opportunity or occasion by means of which they might do their part in calming popular feelings and bringing about concord despite the fact that they distrusted, or it would be better perhaps to say despaired of, a happy outcome to all these troubles. It is sufficient to recall in this context that the Bishops of Mexico City, who act in the capacity of procurators for their colleagues, wrote a very courteous and respectful letter to the President of the Republic in the interests of the Bishop of Huejutla, who had been arrested in a most outrageous manner and with a great display of armed force, and had been ordered taken to the city of Pachuca. The President replied to this letter by means of a hateful

angry screed, a fact now become notorious. Again, when it happened that certain personages, lovers of peace, had spontaneously intervened so as to bring about a conversation between the President and the Archbishop of Morelia and the Bishop of Tabasco, the parties in question talked together for a long time and on many subjects, but with no results. Again, the Bishops debated whether they should ask the House of Representatives for the abrogation of those laws which were against the rights of the Church or if they should continue, as before, their so-called passive resistance to these laws. As a matter of fact, there existed many good reasons which seemed to them to render useless the presentation of such a petition to Congress. However, they did present the petition, which was written by Catholics quite capable of doing so because of their knowledge of law, every word of which was, moreover, weighed by the Bishops themselves with the utmost care. To this petition of the hierarchy there was added, due to the zealous efforts of the members of the Federation for the Defense of Religious Liberty, about which organization We shall have something to say later on in this letter, a great number of signatures of citizens, both men and women.

The Bishops had not been wrong in their anticipations of what would take place. Congress rejected the proposed petition almost unanimously, only one voting in favor of it, and the reason they alleged for this act was that the Bishops had been deprived of juridical

personality, since they had already appealed in this matter to the Pope and therefore they had proven themselves unwilling to acknowledge the laws of Mexico. Such being the facts, what remained for the Bishops to do if not to decide that, until these unjust laws had been repealed, neither they nor the faithful would change in the slightest the policy which they had adopted? The civil authorities of Mexico, abusing both their power and the really remarkable patience of the people, are now in a position to menace the clergy and the Mexican people with even more severe punishments than those already inflicted. But how are we to overcome and conquer men of this type who are committed to the use of every type of infamy, unless we are willing, as they insist, to conclude an agreement with them which cannot but injure the sacred cause of the liberty of the Church?

The clergy have imitated the truly wonderful example of constancy given them by the Bishops and have themselves in turn given no less brilliant an example of fortitude through all the tedious changes of the great conflict. This example of extraordinary virtue on their part has been a great comfort to Us. We have made it known to the whole Catholic world and We praise them because "they are worthy." (Apoc. iii, 4) And in this special context, when We recall that every imaginable artifice was employed, that all the power and vexatious tactics of our adversaries had but one purpose, to alienate both the clergy and people from

their allegiance to the hierarchy and to this Apostolic See, and that despite all this only one or two priests, from among the four thousand, betrayed in a shameful manner their holy office, it certainly seems to Us that there is nothing which We cannot hope for from the Mexican clergy.

As a matter of fact, We behold these priests standing shoulder to shoulder, obedient and respectful to the commands of their prelates despite the fact that to obey means in the majority of cases serious dangers for themselves, for they must live from their holy office, and since they are poor and do not themselves possess anything and the Church cannot support them, they are obliged to live bravely in poverty and in misery; they must say Mass in private; they must do all within their power to provide for the spiritual needs of their flocks, to keep alive and increase the flame of piety in those round about them; moreover, by their example, counsels and exhortations, they must lift the thoughts of their fellow citizens to the highest ideals and strengthen their wills so that they, too, will persevere in their passive resistance. Is it any wonder, then, that the wrath and blind hatred of our enemies are directed principally and before all else against the priesthood? The clergy, on their side, have not hesitated to go to prison when ordered, and even to face death itself with serenity and courage. We have heard recently of something which surpasses anything as yet perpetrated under the guise of these wicked laws,

and which, as a matter of fact, sounds the very depths of wickedness, for We have learned that certain priests were suddenly set upon while celebrating Mass in their own homes or in the homes of friends, that the Blessed Eucharist was outraged in the basest manner, and the priests themselves carried off to prison.

Nor can We praise enough the courageous faithful of Mexico who have understood only too well how important it is for them that a Catholic nation in matters so serious and holy as the worship of God, the liberty of the Church, and the eternal salvation of souls should not depend upon the arbitrary will and audacious acts of a few men, but should be governed under the mercy of God only by laws which are just, which are conformable to natural, divine, and ecclesiastical law.

A word of very special praise is due those Catholic organizations, which during all these trying times have stood like soldiers side to side with the clergy. The members of these organizations, to the limit of their power, not only have made provisions to maintain and assist their clergy financially, they also watch over and take care of the churches, teach catechism to the children, and like sentinels stand guard to warn the clergy when their ministrations are needed so that no one may be deprived of the help of the priest. What We have just written is true of all these organizations. We wish, however, to say a word in particular about the principal organizations, so that each may know

that it is highly approved and even praised by the Vicar of Jesus Christ.

First of all We mention the Knights of Columbus, an organization which is found in all the states of the Republic and which fortunately is made up of active and industrious members who, because of their practical lives and open profession of the Faith, as well as by their zeal in assisting the Church, have brought great honor upon themselves. This organization promotes two types of activities which are needed now more than ever. In the first place, the National Sodality of Fathers of Families, the program of which is to give a Catholic education to their own children, to protect the rights of Christian parents with regard to education, and in cases where children attend the public schools to provide for them a sound and complete training in their religion. Secondly, the Federation for the Defense of Religious Liberty, which was recently organized when it became clear as the noonday sun that the Church was menaced by a veritable ocean of troubles. This Federation soon spread to all parts of the Republic. Its members attempted, working in harmony and with assiduity, to organize and instruct Catholics so that they would be able to present a united invincible front to the enemy.

No less deserving of the Church and the fatherland as the Knights of Columbus have been and still are, We mention two other organizations, each of which has, following its own program, a special relation to

what is known as "Catholic Social Action." One is the Catholic Society of Mexican Youth, and the other, the Union of Catholic Women of Mexico. These two sodalities, over and above the work which is special to each of them, promote and do all they can to have others promote the activities of the above-mentioned Federation for the Defense of Religious Liberty. Without going into details about their work, with pleasure We desire to call to your attention, Venerable Brothers, but a single fact, namely, that all the members of these organizations, both men and women, are so brave that, instead of fleeing danger, they go out in search of it, and even rejoice when it falls to their share to suffer persecution from the enemies of the Church. What a beautiful spectacle this, that is thus given to the world, to angels, and to men! How worthy of eternal praise are such deeds! As a matter of fact, as We have pointed out above, many individuals, members either of the Knights of Columbus, or officers of the Federation, of the Union of Catholic Women of Mexico, or of the Society of Mexican Youth, have been taken to prison handcuffed, through the public streets, surrounded by armed soldiers, locked up in foul jails, harshly treated, and punished with prison sentences or fines. Moreover, Venerable Brothers, and in narrating this We can scarcely keep back Our tears, some of these young men and boys have gladly met death, the rosary in their hands and the name of Christ King on their lips. Young girls, too, who were imprisoned, were

criminally outraged, and these acts were deliberately made public in order to intimidate other young women and to cause them the more easily to fail in their duty toward the Church.

No one, surely, Venerable Brothers, can hazard a prediction or foresee in imagination the hour when the good God will bring to an end such calamities. We do know this much: The day will come when the Church of Mexico will have respite from this veritable tempest of hatred, for the reason that, according to the words of God "there is no wisdom, there is no prudence, there is no counsel against the Lord" (Prov. xxi, 30) and "the gates of hell shall not prevail" (Matt. xvi, 18) against the Spotless Bride of Christ.

The Church which, from the day of Pentecost, has been destined here below to a never-ending life, which went forth from the upper chamber into the world endowed with the gifts and inspirations of the Holy Spirit, what has been her mission during the last twenty centuries and in every country of the world if not, after the example of her Divine Founder, "to go about doing good"? (Acts x, 38) Certainly this work of the Church should have gained for her the love of all men; unfortunately the very contrary has happened as her Divine Master Himself predicted (Matt. x, 17, 25) would be the case. At times the bark of Peter, favored by the winds, goes happily forward; at other times it appears to be swallowed up by the waves and on the point of being lost. Has not this ship always aboard

the Divine Pilot who knows when to calm the angry waves and the winds? And who is it but Christ Himself Who alone is all-powerful, who brings it about that every persecution which is launched against the faithful should react to the lasting benefit of the Church? As St. Hilary writes, "it is a prerogative of the Church that she is the vanquisher when she is persecuted, that she captures our intellects when her doctrines are questioned, that she conquers all at the very moment when she is abandoned by all." (St. Hilary of Poitiers *De Trinitate,* Bk. VII, No. 4)

If those men who now in Mexico persecute their brothers and fellow-citizens for no other reason than that these latter are guilty of keeping the laws of God, would only recall to memory and consider dispassionately the vicissitudes of their country as history reveals them to us, they must recognize and publicly confess that whatever there is of progress, of civilization, of the good and the beautiful, in their country is due solely to the Catholic Church. In fact every man knows that after the introduction of Christianity into Mexico, the priests and religious especially, who are now being persecuted with such cruelty by an ungrateful government, worked without rest and despite all the obstacles placed in their way, on the one hand by the colonists who were moved by greed for gold and on the other by the natives who were still barbarians, to promote greatly in those vast regions both the splendor of the worship of God and the benefits of the

Catholic religion, works and institutions of charity, schools and colleges for the education of the people and their instruction in letters, the sciences, both sacred and profane, in the arts and the crafts.

One thing more remains for Us to do, Venerable Brothers, namely, to pray and implore Our Lady of Guadalupe, heavenly patroness of the Mexican people, that she pardon all these injuries and especially those which have been committed against her, that she ask of God that peace and concord may return to her people. And if, in the hidden designs of God that day which We so greatly desire is far distant, may she in the meantime console her faithful children of Mexico and strengthen them in their resolve to maintain their liberty by the profession of their Faith.

In the meanwhile, as an augury of the grace of God and as proof of Our fatherly love, We bestow from Our heart on you, Venerable Brothers, and especially on those bishops who rule the Church of Mexico, on all your clergy and your people, the Apostolic Blessing.

Given at Rome, at St. Peter's, on the eighteenth day of November, in the year 1926, the fifth of Our Pontificate.

PIUS XI.

DOMINICAN COLLEGE LIBRARY
BX870 1922
Catholic Chu/The encyclicals of Pius XI
3 3645 00050429 3

DATE DUE

NOV 7 1960

JUL 10 1961

July 24, 1961

Aug 1961

OCT 13 1970

JUL 11 1972

JAN 16 1973

JAN 24-3 PM

MAR 26-3 PM

MAR 29-12 PM

MAR 29-3 PM

APR 2-3 PM

APR 5-12 PM

9 APR-9 AM

10 APR-9 AM

APR 10-11 AM

JUL 23 1974

JUL 30 1974

DEC 18 1982

DOMINICAN COLLEGE
LIBRARY
SAN RAFAEL

38067

DOMINICAN COLLEGE
LIBRARY
SAN RAFAEL

262.81
P6887e
38067
Pius XI
Encyclicals of

38067

BX870 1922
Catholic Church. Pope
(1922-1939 : Pius XI)
The encyclicals of Pius XI

Dominican College Library
San Rafael, California